TENTATIONS:

Their { Nature, Danger, Cure.

The fourth Part.

In this Part are contained.

1. Tentations about faith, answered in eight Sections.
2. Tentations about resisting sin; in seven Numbers.
3. Tentations about prayer; in five Numbers.
4. Tentations about the Word of God.
5. Tentations about repentance; in one single Chap.

Conditions of the New Covenant.

A dispute about *Adams* casting himself out of his Integrity.

Also that case of Conscience of a godly mans killing himself is discussed.

To all which is added an Appendix touching *Usury*.

The second Edition, corrected and amended, with a Table of the chief Points handled in the part following called *Capels Remains*.

By *RICHARD CAPEL*, sometimes Fellow of *Magdalen* Colledge in *OXFORD*.

Rarius de dogmatibus Christus disseruit, sepius imo vero ubique & semper de vivendi sinceritate, Chrys. in Mat. 10. H. 65.

LONDON, Printed by *Tho. Ratcliffe*, for *John Bartlet*, long since living in the *Goldsmiths-row* in *Cheap side*, at the Gilt Cup, since at *St. Austines-Gate*, now in the New buildings on the South-side of *Pauls*, near *St. Austines gate*, at the sign of the Gilt Cup, and at the Gilt Cup in *Westminster* Hall over against the *Upper Bench*. 1659.

TO THE

Reader.

Reader,

I Have ſomtime thought (and now I think I did think amiſſe) that when publiſhers of books did lay it on *importunity*: that it was but a matter of art & *a* mannerly excuſe for ſomething which did ſmell of the cask, as *Tullie* obſerves that ſome writing books of contemning glory, did by putting their names to their books fiſh for glory: but now I ſee by my ſelfe that importunity

Tuſc. Q. Lib. 1.

wins ground on our reſolutions, elſe theſe few papers had never ſeene the light, as it is known to others as well as to my ſelf. They were penned long ſince as a fourth and laſt part of what I ſet in print before, but ſad times comming, as alſo finding curious pieces ſent abroad of late, I was abſolutely reſolved to bury them as of little uſe: but being won by an *Importunate* Bookſeller who made ſome friends to move me in it, to whom I uſe not to deny any thing, I conſented to publiſh them, and in tranſcribing them I did abbreviate them up and down, which may be ſome excuſe for the Printer; who did expect ſome larger diſcourſes (but not by any intelligence from me.) Nor is it a fault to be won by *importunity* from our preſent

preſent reſolutions, for then there were no place for any *importunitie*; nor is the widow in the Goſpel blamed, but rather commended for that ſhe was ſo importunate as ſhe was; and if I miſtake not (as I think I do not) Chriſt Jeſus changed his preſent determination, being wonne from it by meer *importunity*. Luke 18. Luke 24. 28.

Upon *importunitie* I truly lay the occaſion of this publiſhing thoſe papers, and ſo I leave both them and the Reader to the bleſſing of God Almighty.

Pitchcombe in Gloceſter-ſhire, June 16. 1655.

Thine in Chriſt

Richard Capel.

A Catalogue of ſuch Books as have been printed of late, for John Bartlet, *once dwelling at the* Guilt-Cup *in Godſmiths row in* Cheapſide; *of late at Saint* Auſtins-*gate: now on the ſouth-ſide of Saint* Pauls *Church, neere* Auſtins *gate.*

DOctor *Thomas Tailers* works in Folio, not printed until this impreſſion, publiſhed by Mr. *Calamy*, Mr. *Carrel*, Mr. *Manton and others.*

Dr. *Harris* his works in Folio.

The eſtabliſhment ſhewing the power of the Civil Magiſtrates in matter of Religion, &c.

The threefold ſtate of man by *R. Harris* once Paſtor of *Hanwell*; Now Doctor of Divinity, in 12.

A ſupplement to Dr. *Harris* his works, in 4.

A fiery pillar of heavenly truth by *Alexander Groſſ.*, in 12.

The Countrey-mans Catechiſm, by Maſter *Ram of Spalding* in *Lincoln*-ſhire.

Beam, of the Spirit enlightning and glading the ſoul.

Aſtrolo o-Maſtix, by Mr. *Geerey.*

Chriſts Birth Miſtimed, by *R. Skinner.*

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By reason of sudden death, we have not the fourth part of what was intended. But blessed be God, who raised up such a worthy Instrument of his glory, and sent forth so much of his learned, precious and useful Labours. The Lord be pleased in his great mercy, to send forth more such Labourers into his Harvest.

W. F.

TEN-

TENTATIONS

Their { *Nature.* / *Danger.* / *Cure.*

The Fourth Part.

CHAP. I.

Exceptions and Objections, as concerning the Shield of Faith, cleared and answered.

FAITH is a weapon which quencheth all the fiery darts of Satan; therefore Satan doth all he can, (and he can do much) to wrest this weapon out of our hands, or to make it as a woodden dagger to us. 'Tis true our faith he cannot take quite away Eph. 6.16

from us: but he can, he may, he doth too often prevail too much in taking away from us *the knowing* that we have any faith. Faith is a vertue which lies sometimes hid, but never quite dead: often without much fruit, but never without a firme root, and some kinde of fruit in Christ; we are apt to think that our faith is none, because we feel little or no fruit, (as children do trees in the Winter when the leaves are all off) and for that it is too often without external sensible fruit, Satan hence takes advantage to work our woe, and cries out upon us that we have no faith, because (as we think) our faith hath no fruit.

Quando præcidit qui sic habet radicem? *Aug. in Ps. 36.*

Answer.

1. We say, faith is never without some fruit, and such fruit as doth discover it self to such as have their spiritual senses exercised about them. Faith (saith *Paul*) *worketh*, it is working Physick, it never keeps holiday, and it worketh by love: By love to what? to whom? To Gods Word, to good things, to God, and to good men: and love is a passion which loves not concealment: it is not alwayes known, but alwayes knowable where it is. We know whether we love such a man, or such a dish, or not: so where spiritual life is, there is a spiritual discerning faculty to know *that* we know, and *what* we know: nay, it doth not only work by love, but it works in love; a man may know whether

Gal. 5. 6. *For whatever an agent doth, it doth all out of love to some end* Aquin. 1. 2. 428.

ther he be in love or not: but herein we be as fooles and children who know not the things they know: or like such as have life in their benummed limbs, but by reason of stoppages feel it not: or else it is because we do not give all diligence (and all is little enough) and all cannot be better bestowed then in finding out the truth of our faith, sith Prayer, Sermons, Sacraments, Repentance, Bible and all, profit not without faith. I say, it is because we take not that care, or use not that diligence we might and should, to make this a clear case. All our diligence cannot be better employed, then in finding out the truth of our faith. It is ever working-dayes with our Faith: and it is our wilfulnesse that we *will not*, or our great weaknesse that we *cannot* sometimes take notice of the working of our faith. In the Prophets phrase, *this is our infirmity*: and he that doth please himself in this infirmity, it is to him an infirmity no longer, I had almost said he may go to Hell for this his infirmity: In the Summer it is very easie to know that trees do live, and in the depth of Winter it is not impossible: indeed a childe may think a tree is dead because he sees no leaves, but a man he knows by the boughs and bark that there is sap and life within, he can distinguish betwixt want of leaves and want of life; the very bark of a dead tree, even in Winter, differs from the bark of a tree alive: and would we take our wits along with us, we should

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Pl.77.10

and might finde a difference betwixt a dead faith and a faith that is alive: though it want outward leaves, there is a ſap within, which ſhews it ſelf more or leſſe in the deepeſt winter of tentations; there is at leaſt one golden apple which proves and ſhews that the tree is yet alive; one link or other of that golden chain is above water: we muſt not ſay, ſure I have no faith, becauſe I feel none, but diſtinguiſh the times and reconcile all; it is now perhaps a time of deſertion, and deſertion is a forſaking of us to our ſenſe and feeling, as in a great time we can hardly ſee before us, one fogge or other hinders partly the free and full working of our faith, and partly the feeling of our ſoules. As *Satan* doth not give our faith to us, ſo he cannot take it from us; but our ſenſe and feeling he may; but God muſt give him leave to do that too: God in mercy leaves us in reſpect of our ſenſe for a time, that we ſhould not leave him for ever. And when our faith is at the weakeſt, and we think our ſelves loſt, then, even then there is a ſecret hope, a living Spring within, which for a time *Satan* may ſtop up; not dry up, for break out it will (after it hath been dry to our ſenſe) I ſay it will break out in due time, and water with floods of comfort our dry and thirſty ſoules: how much would we make of a tree which bears ſweet fruits, if it ſhould ever live, never die, whoſe leaves (ſaith *David Pſalm.* 1.) ſhall never fall? there is no fall

Aug. in Pſ. 144.

of

of the leafe amongſt theſe trees of righteouſneſſe which grow in the midſt of the Paradiſe of God. Do not then ſay, I cannot, I cannot finde it, therefore I have it not; I cannot feel faith, and therefore I have no faith at all. 'Tis our infirmity that we have not our eyes open to ſee it. *This is my infirmity*, ſaith the Prophet; and is it not our infirmity too that we have not *our ſenſes exerciſed to diſcerne both good and evil*? fruit there is, and faith there is for all that, and it concernes us neerly in reſpect of our comfort, to know that we *are in the faith*, that is, that faith is in us, and rules in us: all is not gone, the root is in Chriſt (though hid in Chriſt,) though during the ſtorm our comfort be *almoſt* gone: yet there is that little left which we would not ſell for all the world, nor paſſe it away for the gain of all the Kingdomes of the earth: wherefore we are to make a narrow ſearch to finde out ſome one true fruit of faith or other; and where is one fruit of grace, there are all; ſith that Spirit which is the cauſe of one, is the cauſe of all, though it may be for the preſent all are out of ſight, but that one, and one fruit is often ſooner found out then many, faith never leaving it ſelfe without the teſtimony of one or two witneſſes. Though we think this ſtrange, yet the Heathen Philoſophers agree, that where one vertue is, all the reſt are; all are not *alike* there, nor are all *alike ſeen there*, but yet all are there in their ſeed and root: only

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Heb. 5. 14

2 Cor. 13. 5

ly distinguish betwixt a strong faith and a true faith, one grace shewes a true faith, though it doth not prove a strong faith. Beware that we put not the trial of this curse on a strong faith: that because we have not this or that fruit which only a strong faith doth bear, to think that therefore we have no faith at all: as though because one cannot do as a Giant doth, therefore to conclude that we cannot do as a weak man (who is a true man) can do; the life of man is in a common man, (nay, in a childe) as well as in a *Goliah*.

2. Then again, we must know that some graces concern the *well-being* of faith, not the working of faith simply, but concurre to the full and free working of faith; these complemental graces and ornaments of faith are not necessary to the trial of our faith: for faith may be faith, and a saving faith too without them: but the essential fruits of faith, without which faith is not, without which faith works not at all, these are they that prove faith, where one such a fruit is, all are in the habit and root; and he that hath one, and knows but of one that he hath, that is a sufficient proof of the life of faith: look then out one fruit of faith which comes from the very essence and form of faith, & not from the degree and measure of faith; from faith as faith, and not from such or such a faith; nor from *so much* faith, and when we have once found this, sit down in peace,

an

and rest in hope: What if we have not such a faith as such and such have? I cannot do as *Paul* could, or as these and those can; therefore I have no faith at all; from a strong faith to no faith, the inference holds not, as it follows not, I am not a strong man, therefore I am not a man at all. But we must rather say: now blessed be God, I have found one true fruit of true faith, I have some breath of faith in me, therefore I do believe: and when Summer comes (as come it will) I shall bear more fruit, and have more comfort. I must not say, all is not right, for that I have not (as I think) all, or for that I have not many, but I must say, for the main, all is well, I have at least a grain of faith, and I do and will beleeve in spight of all the devils in hell, because I have one true fruit of faith, and one such is enough to prove my faith to be of Gods giving, of Gods making. Part IV. Chap. 1.

Therefore I think they do but overwhelm the spirits of Gods people, who do use to propose so many signes of faith. For when they reade or heare of very many, and they feel very few, they come to have full heavy hearts, God he knows, and can scarce swallow their spittle for grief: Now, now, saith the sad heart, I am undone, I want such and such signes of faith, and therefore I fear me I have no faith, no comfort, no faith, and why is this? we think (because we have not such and such signes which are *proper* to strong

Christians, not *common* to all) there is doubt of our faith. To help this, we are to consider that any one true *note* of true faith is enough and enough to carry the cause; one is not so sensible an evidence as many: wherefore, the more the better, yet one (being found) concludes all, we must beleeve the promise, though matters go never so crosse.

Cart. Hist. Christ. Part 2. p. 276

Now because we said and shew'd that faith works by love, we will break open a particular or two, as touching love, by which faith doth work.

SECT. I.

Of the Love of God, witnessing to Truth of Faith.

WE have, by the sleight of Satan, many a time a main cry in our consciences, that sure we have no Faith, because it worketh not by love in us unto God: for certain where is no seed of love unto God in us, there is as yet no root of faith. Care here must be taken, that we do not mistake, for we may and often do love God most, when we think we love him least: were there a *newter* betwixt love and hatred in this matter, we should be the more to seek; but one of the two must needs be; either we must love God

God or hate him, there is no third: we are by nature all haters of God; though God be so good, that in a sense there is none good but he, yet we take him not to be good to us, or so good as we would have him, and so hate him; its impossible we should hate any thing that we do apprehend and look upon as good to us, as long as we are in our naturals, (there are no pure naturals now, nor since *Adams* fall) I say, as long as we are in the state of nature, we do hate, and cannot but hate the Lord; every thing hates that which is contrary to its nature, and it self, out of that mother-love which every thing beares to its self, and its own wayes: but God is most contrary to us as we are in our sins; as our nature is to his will, so his will is to our will, and it is natural to us to walk contrary to his minde: nothing so contrary to our will as Gods will, wherefore we hate nothing so much as God. Now speak out, do we hate the Lord or not? If we do, all is rotten; if we do not, then we love him; one of the two we must needs do: and love him we cannot, except we first know *that* he is, and *what* he is; I speak not of a fit of spleen now and then, swelling against God when he crosseth us; for we are apt in a flash of passion to be angry with him when we think he is angry with us; this is not to the point of hating him; for anger and love may be in the same at the same time, well enough: but if we have an aking tooth against

Part IV. Chap. 1.

againſt God becauſe he is holy, it is becauſe we are not holy; and where is no holineſſe, there is no faith. A father croſſeth his childe in his humour, the childe is in a chafe, not ſimply againſt his fathers nature, but againſt his will in ſome particular doings, for that he cannot have his will, yet this childe may and doth love his father for all that: even ſo our hearts may ſwell againſt the Lord in a fit, becauſe he will not let us have what we deſire to have in a fit; yet for all this we may, and do love the Lord very heartily: ſuch paſſions being the fruits of our diſeaſe, and our fits rather then of our wills, of whom we
Rom. 7. may ſay as *Paul* doth, *not I, but* the ſin that is on me: a man may upon ſome occaſion preferre a ſinne before the Lord, and yet be ſaid to love the Lord before all things for all that, becauſe in his judgement he ſets up God above all things, yea, above himſelf: and his minde is, that he is to love God even to the contempt of himſelf: now the love of God being a rational affection, and the Maſter of all other affections, therein muſt needs ſtand the perfection of our love notwithſtanding we flagge ſometimes in the gradual intention of our love to God. The ſumme is, that we do love God above all things, if we ſet a greater price on God then upon all the creatures in heaven or earth: and in regard of the price we ſet upon God, it may be ſaid, that we love him moſt fervently and moſt firmly. In the love we owe unto our neighbour,

bour, there is measure and pattern set before us, (*as our selves*) but as touching our love to God there is no measure or patterne; we must love him *with all our heart, all, excepts nothing, limits nothing.*

Part IV. Chap. 1. *Mat* 22.39 Ver. 27. Love sensitive, and intellective.

As touching our *sensitive love* which follows the lower, and organical faculties of the soul, it is so that we love some things more fervently, yet lesse firmly: but as touching our *intellective love*, flowing from the *will* rather then the *appetite*, what we love most fervently, we love most firmly: and when most firme in our love, we are most fervent: Now our love, as it looks on God is rather intellective then sensitive, and follows the superiour and upper parts of the soule; and in this sense they that love God not only love him firmer, but also ferventer then they love any thing else. There is no comparison betwixt God and the whole masse of the creatures, and therefore no comparison betwixt the love we bear to any of the creatures, and that love we bear and shew to God: But yet there are degrees of comparison in our loving of God: it is begun here, but it is not here at the highest: but in heaven we shall be superlative in our loving the Lord, with all our hearts. The Precept to love the Lord with all our hearts simply in such an intention of love, is not, was not given to be perfected here, till we come to heaven.

Scot. Sent. l. 3. Dist. 27. q. unica.

Scotus is of another judgment, and his ground is, because that command of the *vision* of

of God might as well be said to be given to be fulfilled in the life to come, after it is begun here; but this follows not, for because the *sight* of God is not a duty of ours
Heb. 2 4 whilest we are *viators* here, for the just lives here by faith, and not by sight, *Heb.* 10. But to love God is a duty to be begun here in this life, and to be perfected more and more, till we come to be *comprehensors* in heaven,
1 Cor. 13. 12. where we shall know him, *as we are known*, and answerably love him in our measure as we are loved of him, the vision and sight of God being rather a reward in heaven then a duty of ours whilest we are in, and on the earth: so then if we do not hate him, whatever for the present we do feel, it is past question we do love him, we do love him *most* and *best*: He that loves him because he *is*, loves him as he is: now he is simply best; therefore if we love him at all, we cannot but love him most.

Next, see whether we hate that which is contrary to Gods will; and what is that? why, sinne: he that hates sinne as sinne, because it is filthy, doth love God because he is holy. The Devil being a creature hath not so much evil in him, nor is he so evil as God is good: and sinne is it which makes Satan to be *Satan*. How far forth we may, or may not hate the Devil being a creature; I list not to dispute. I am sure, *Michael* the great Angel durst not curse the Devil; but Satan being left by God, he may be left by us, being

being no way capable of happineſſe: but ſin is contrary to Gods will, is no creature of Gods making; wherefore we may and muſt hate ſin with a perfect and utter hatred. The paſſion of hatred moving the humour of the body more, and making the heart to boil more then love, muſt needs be eaſier felt then the motions of love. I know it is beſt when we feel God to be in our hearts by the motions of love working ſtrongly in us towards him; but becauſe commonly that cannot be ſo felt in our bowels as the burning paſſions of hatred; Let us try what hatred there is in us to ſin as ſin, as contrary to that holineſſe which is in God: and in caſe we finde that we do not love ſin, we do hate it: for one of the two we muſt needs do: we cannot neither love it nor hate it, nor partly love it, partly hate it: if then we do hate ſin, it followes that we do love God. None can hate a thing but he doth love the contrary; for that all hatred comes out of love. Part IV. Chap. 1.

Again, ſee how we can taſte it to ſee or hear the Lord oppoſed, or abuſed; if our hearts do burn, and our blood doth rife within us, when we do ſee and hear any thing done or ſaid which is a wrong unto the Lord, wherin the guilt and hurt doth nothing concern us, there is no queſtion to be made of our loving affection to the Lord. It ſhewes that we love men, when we cannot brook it, to ſee or hear them abuſed by any; right ſo it is a plain caſe, that God is in our hearts, when

we

we cannot beare it with any patience, to see or hear any abuse offered to him. Do we vex our selves, or provoke our selves to an holy vexing, when we hear and see the unrighteous things that are done abroad? albeit we our selves should get booties by them, and is the cause of this, because the Lord is affronted and dishonoured? it is plaine, (I say) it is plain, that we have righteous souls of our own, and that our faith is that faith, which in us worketh by this love unto God.

Lastly, do we check our selves, because we love the Lord no more, no better? is it a kinde of death unto us to feele some motions of hatred in us against the holinesse and light, which is in God? Doth it crucifie us, and put us to pennance, that sometimes there are found in our flesh sudden wishes, that there were never a God at all? In this case, can we cry out and say, Ah, this wretched flesh of mine that can pout and swell at God our best friend, and think worse of him then of all again! If we can thus say, this reflecting upon our selves, and this hating of our own fleshly part for our thus hating of God, is an excellent proof of our loving God. The Devil will make use of this devilish lump of flesh that is in us: but mine own heart (may a Christian say) can tell, that I do hate this proud flesh of mine for not loving God: it is not I, but flesh that dwelleth in me, which doth not love God, and I loath my flesh in dust and ashes for it; the more my flesh doth strive

ſtrive to hate him, the more do I labour in the ſpirit of my minde to love him. This is pure and meer love to God. Part IV. Chap. 1.

SECT. II.

Of Love to Gods Word: witneſſing to our faith.

AS faith worketh by love unto God, ſo it worketh by love unto his Word: Love me, love my word: love a King, love his Lawes: ſo it did on *David*, ſo it ſhould do on us; *Oh how I love thy Law*, ſaith *David*! Oh how I love thy Law, ſhould every one of us ſay! not only becauſe it is a good Law; but chiefly becauſe it is Gods Law: and as we muſt love God with our whole heart, ſo we muſt love his Word: a fooliſh woman may in her fooliſh affection doat upon a puppy more then on her gold, but in her judgement ſhe had rather loſe her puppie then her gold: ſo our love to his Word muſt make us prize it above the fineſt gold for fineneſſe, and above the pureſt honey for ſweetneſſe. But how few do thus love his Word, ſith too many of us care little to reade it, leſſe to hear it, and leaſt of all to follow it! Indeed as long as we do ſuffer our corrupt nature to lead us by the noſe, the Word of God and we are two, becauſe it croſſeth our nature, and condemnes

Pſal 119.97

Audaciam exiſtimo de bono divini præcepti diſputare: non enim quia bonum eſt ideo auſculture debemus, ſed quia Deus præcepit. *Tert. de pœnit.*

demnes our ſins to the pit of Hell; and ſhames us for thoſe things which by nature we take the greateſt pride in? But what of all this? This indeed ſhewes what a corrupt nature we bear about with us, which loves the beſt things leaſt: but it proves not that there is no love of Gods Word in us. In the Word are ſome things incredible to natural reaſon, and many things impoſſible to fleſh and blood: and yet the Word doth condemn us to Hell for not believing what (of our ſelves) we cannot believe, & for not doing what (of our ſelves) we cannot poſſibly do. All this, fleſh & blood doth count to be very hard dealing; and out of this it doth pick matter to wrangle againſt the Word of God: but we muſt bring all to the trial of the Spirit. Do we, can we captivate our thoughts to the obedience of the Word? Do we conſent to the Law forbidding our beſt beloved ſinnes? that notwithſtanding it croſſeth our ſweet ſinnes, yet the Word is a moſt holy Word, and that we would not for any thing but ſuch Lawes had been made, and do like moſt of thoſe places of Scripture which do make moſt againſt our *own* iniquities? and that, though our fleſh doth buſtle againſt ſuch places, yet this pleaſeth us not but we do ſet our ſelves againſt that fleſh of ours, that *body of ſinne*, it is but a body (not ſoule) of ſin: if thoſe places pleaſe us moſt which moſt diſpleaſe us according to the Law of ſinne: then faith is working in us, or at leaſt it is a making in us.

De peccato doleat, & de dolore gaudeat. Chryſ. in Phil. 4. Ser. 14.

Rom. 7. 24.

Again,

Part. IV. Chap. 1.

Again, can we or do we break thorow all oppositions, and in spight of all the powers of darknesse, and the arts of our own naughty wits and hearts, we do and will sit down by the Word of God? this shewes strength of love to Gods Word, though we think when we read it, that we read our own neck-verse, yet if we will (in obedience) reade on still, this is pure love to the Word, and herein faith works by love: By nature we are apt to think the Bible the worst of all books, and to be ready to cry when it comes to reade a long chapter, as we see in children (who are the map of nature,) and are ready in a chafe to cast the Bible against the wall; but we dare not but read on in a course, we reade on still, and would not for a world but we had done so. Now what if our nature be glad when it is a short chapter, and do finde a secret *content* in it, when we have occasion to misse our holy task? what of all this? if we do not take *content* in this carnal *content*, this shews the nature of our nature, that we take too much *content*, but in that we are *discontent* with this *content* of ours, do kisse the book, and read on still; Behold, here is sure and hearty love to the Word of God, when nor sin, nor Satan, can take off our affection from the holy Bible.

Againe, if we have a minde and keene appetite to the Word, it shews that we do love it; for meat that one loves not, he hath no heart to it, he eats it not, or eats it against

his ſtomack: when then a mans ſees that he can break thorow ſtone-walls, and caſt off all inward and outward oppoſition, and can ſay, Give me this bread of life or elſe I die; I ſay, here is hunger after the Word, and where is hunger after any thing, there is love to that thing. The *Promiſes* indeed are ſweet to a natural man who hath hiſtorical faith; but where true ſaving faith working by love unto the Word is, there the *threats* are in their kind ſweet too, as Phyſick is to a wiſe man, though moſt bitter things be uſed moſt in Phyſick: So *Ezek.* 2.10. there was nothing written in the roll, but *lamentation and wo*, yet *Ch.* 3. ver. 3. this was *in the Prophets mouth like honey for ſweetneſſe*. There is now little trial in regard of outward oppoſition, a man may have and reade the Bible with thanks from the Law of the Land; but there is from Satan, and from within, and he doth ſtirre up all our luſts to fight againſt the Word, being the *ſword* of the Spirit, (the King of all weapons) now if we can maſter all, and though with much ado, yet we will to the Word, here is love; this is a vitall act of faith which ſtands moſt in conquering doubts: for a man to beat off all *outward* contradiction, may come much from fleſh, becauſe we will not be put downe, we naturally ſcorne to be overlookt, but when a man doth conquer the *inward* oppoſition of his own wit and heart, herein a man doth conquer himſelf, which is more then to take

Fides reclinat ad reſiſtendū omni contrario ſuo. Aquin. 2, 2 q. 1. 4. ad 3

Fidei meritum conſiſtit in difficultate actus credendi. Durand. prolegom in ſent. q. 1. n. 4.

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a ſtrong City, this cannot be done but by the Spirit of love, which is the Spirit of Power, love being ſtronger then all paſſions. Part. IV. Chap. 1.

Queſt. *But how can the Word do me any good, without my feeling of any love unto it when I read?* *Queſt.*

Anſw. It may, as eating without an appetite may bring an appetite, one bit will draw on another, it is good to force the ſtomack ſometimes: Again, though the taſte may be perverted and loſt, yet meat may do us good, as we ſee ſome who taſte little or nothing, yet they eat and hold up in their health and ſtrength; right ſo, if we do reade and heare againſt the haire, yet the ſoul may and will feed upon the Word for all that: and this rather for the ſoul, then the body; meat for the belly cannot concoct except there be ſome natural heate, it being under the power of nature. Now nature muſt have ſomething to work upon, and to work with: hence it is that appetite is ſometimes ſo loſt that no meanes can fetch it again, but the food of the ſoul proſpers in us, and with us onely by the power and bleſſing of God, ſo *Paul*, *Cephas*, *Apollo* were nothing, all they could do was as nothing, as touching the putting of the Spirit and grace into the ſoul; but it is never paſt the cunning and power of God to preſerve or recover the appetite, and digeſtive faculty of the ſoul; and in caſe we do eat of our ſpiritual food, without any ſenſe of any taſte, yet the effect of it being not under *Anſw.* 1 Cor. 3. 7

the power of nature, but the power of God, *God gives the increase.* In a word, whatever we feele or taste, yet if we grow by the sincere milk of the Word, it is plaine that we do love it: the stomack useth not to embrace meat which it loves not; either we eate it not, or it comes up againe; judgement is to passe, by what we finde, rather then by what we feele, by the *effect* rather, then by the *affect*: when then we finde power against sin, some true power, albeit not such power as we would have, the inner man doth love the Word; as a man may love that which for the present he takes little or no delight in: 'tis not gold but meat, which an hungry man, as an hungry man, loves and seeks. He that in his judgement can count all dung to the Word, holds this opinion of it; that it is better then gold and silver, it matters not for the present what his affections are. He first findes this pearle: and then holds it his duty to sell all to buy it, and not to sell it off for all the world: Dispute no more, here is love and great love to the Word of God.

SECT.

Part. IV. Chap. 1.

SECT. III.

Of love to the godly witnessing to our Faith.

HEre Satan flies upon us, he *accuseth* us, that we love bad men, that we love not good men, and where then is your faith? The text saith, *he is the accuser of the brethren*, and we know our selves the rather to be of the *brethren*, because the devil doth accuse, and will not let us alone. How far he can accuse us *to God*, I know not; but this I know, that if it be sufficient to accuse, no man can be innocent. *Job* was accused by Satan to God: and Satan *stood at the right hand of the high Priest to accuse him*; but the best is, whatever he can do in accusing, yet this we know he hath nothing to do in condemning, being himself a person under condemnation; and in law and reason both; the accusation of a condemned person is no proof in any Court of record. And how farre Satan can go in accusing us *to our own consciences* (our subdivine Judge) I am to learne: He is a liar, as well as an accuser; he lies sometimes in the *accusation*, when he chargeth us with that which he never did; most times in the *conclusion*, when we concludes against us that sure we do not believe, because we have such

Rev. 12. 10

Zech. 3. 4

and such humours in us, and because such and such things are done by us. Our hearts he knows not infallibly, but yet such sinnes as he himself draws us unto, he can accuse us of, but lies and all will not serve his turn.

It is true, we do love bad men, and so we should, but not bad manners; and it is an act more of faith, to love such, then good men: *all such* are habitual enemies to good men, (as every wolf is to every sheep) they are enemies to good men they never saw: *Many such* are actual enemies to us: now those and these we must love, and when they curse us, we must blesse them (though they curse us) say, and because they curse, by reason of the good God will do for us, by occasion of their cursing us: and in a true sense, it is a surer sense of our faith to love wicked men and deadly enemies then to love the brethren; we must not onely pray to God to blesse, but *we* must blesse them; for in the text, our praying to God to blesse them, follows as a distinct thing from our blessing them: our blessing them then is to do them good for evil: else *as* Paul saith, we are *overcome of evil*; we may love good men, because they are our friends, and herein we love our selves, rather then them. Now if we love good men for Gods cause, we must love our enemies for Gods cause also, God requiring this as well as that, our enemies being (in Gods language) our neighbours, and thus it is a surer proof of faith, to love our enemies, then it is to love our good friends

Mat. 5.44 Sen. de Benefic. l. 7. c. 31. Rom. 12. 20, 21.

friends and good people; for here is nothing to hold us to this duty but faith and obedience to him who commands us so to do. As they are Gods enemies, we may hate them in respect of that which makes them enemies to God, but not as our enemies. Well then, he is overcome of evil, not only who doth evil for evil, but he that doth good for evil. *Pray for them* (saith Christ) *that despitefully use you*, and what follows in that text? *You shall be the children of your Father who is in Heaven*; which is more then if he had said as before, *Yours is the Kingdome of Heaven*. Thus Satan is cast in his own conclusion: he would faine make us beleeve, that we are not the children of God, because we love the ungodly; whereas it is as high, if not an higher act of faith, to love the ungodly our *enemies*, then it is to love the godly our *friends*. What, saith the accuser, what, thou a godly man, and yet love Gods enemies? Yea, I answer that I am, though I love the ungodly, I know I am, because I love Gods, & mine ungodly enemies: Many things may move us to love the godly our friends; there is a beauty in them which is lovely, and an excellency which we the more admire in them, for that we see a great want of it in our selves, and there are principles of common honesty in us, which move us to consent to vertue as a lovely thing; but to love those who are wicked, and our *actual* enemies too, is an act of faith, and nothing but faith; when it is evident we do it not

Part. IV. Chap. 1.

1. *Non ait facite ista quia estis filii sed facite ista ut sitis filii.* Aug. de Ser. Dom. in monte. l. 1. c. 46.

2. *Chrys.* hom. 18. in Mat. 5.

Jansen. c. 40.

not for their sakes, nor for our own sake, but only for Gods sake, holding a difference still betwixt the man and his manners. The more we love the man, the more we hate his manners, as the more a Physician loves his patient, the more he hates his disease, and so with one breath we hate the sinne and love the man, approve their persons and reprove their vices. Papists tells us that it it a counsel and not a precept, to love our enemies: but Saint *Augustine* tells both them and us, that the Lord gave it as a precept, and proposeth Gods own example, who maketh his Sunne to shine on the bad, his sea is open to Pyrates, as well as to Merchants, and the things we bestow on our enemies, are not ours, but Gods: wherefore if God cause *his* Sun (which he made) to shine on the wicked, much more should we bestow the things we have and they want, on them at the Lords command, sith they are not ours, but Gods.

Culpam improbes & naturam approbes ac propterea culpam justius oderi quod ea fœdatur natura quam diligis *Aug. Ep. 54.* Dominus in Evangelio ut inimicos diligere debeamus, non dedit consilium sed præceptum *Aug. de Temp Serm. 61.* Aug. *de Ser. Dom. in monte, cap. 46.*

Object. Object. *But saith Satan, thou dost love the vanity that is in wicked men?*

Answ. Answ. Were it not for objections, the truth would not be so sifted and confirmed. God in mercy suffers Satan whom he knows to be a Devil, that is, a calumniator, not onely to be an accuser, but *the accuser* of the brethren, now this accusation is of no force, it proves only that we are in part carnal, that we beleeve but in part: The reply is strong, we beleeve in part, therefore we beleeve, and much of that chaff comes out of

love

love unto our seleys, it is, because one way or other this vanity that is in the wicked, makes for our pleasure, honour, or profit, and what if we do it to countenance some flaws and infirmities of our own; all this shewes that we have still need of a Physician. This indeed is our infirmity, but like infirmities, it lasts not long: when once we come into the Sanctuary of the Lord, we finde that all this is but a push of our flesh; it follows not that we are nothing but flesh: He is not defined to be a spiritual man, who hath not sin, but who *doth no sin*; nor he that hath nothing but faith, nothing but the Spirit in him, but he that hath the least measure of saving faith: allow faith its graines, its defects, then weigh it in the balance of the Sanctuary, and all is right and well. Part. IV. Chap. 1. 1 John 3. 9

Now as concerning our love to the godly: He that doth not love the Saints is no Saint: as yet he hath no faith. I mean not all such as call themselves Saints, and say that they are the *Israel* of God. *Jesabel may call her selfe a propheteſſe*, but such as are very Saints, or such as we do take for Saints, and have no reason to the contrary: such if we do not love, we have no faith, or our faith is not that faith which worketh by love. Rev. 2.

To clear this from mists, we must set the state of the Question right. Doubts about love to the godly.

1. As farre as we are flesh and unbeliefe, we are apt to take conceits against the godly; the Spirit that is in them, doth condemn the 1.

flesh

fleſh that is in us, and thereupon the fleſh that is in us, cannot but ſtomack againſt it.

2. 2. Satan doth tempt us to maintaine harſh affections towards the godly. He knowes nothing ſpoils his kingdome more, then for Chriſtians to unite and knit together, he cannot abide to ſee them in an harmony; he doth buzze ſtrange and odde fancies into our heads one againſt another, to break off the knot of love, and to ſpoile the communion of Saints; when the Saints are at one accord, then the Spirit came down upon them, and Acts 2. 1 when the Spirit came down, then Satans Kingdom doth fall down: wherefore he tries the beſt of his wits, to breed and feed ſtrangeneſſe amongſt Chriſtians, and by reaſon of his skil, and our want of skill, the Devil doth get ſome ground for ſome time of us, and we do yeeld too much.

3. 3. The beſt that be, have humours of their own; and are apt to ſhew us ſome unkindneſſ; the fleſh will put in; and Satan he tempts on both ſides the hedge, in them to wrong us, and in us to make too much of the wrong done us; and hence it is, that we are too too apt to fall into ſome termes with them.

4. 4. Out of envy we are apt to be too too captious, and cannot think them to be honeſt men though they do greater wrong to others, but in no hand if they offer leſſer wrong to us: Mat. 9. This is our pride; *Johns* Diſciples were good and holy men, and yet out of an aking tooth it was, that they made a party againſt Chriſt and

and his Disciples. But with whom? why, with the Pharisees *the worst of men*, and the *worst enemies* to piety, that the world then had, and out of a grudge of envy, the Disciples of *John* did faction it with the Pharisees, the worst of men, against the best men in the world: and yet they were very holy and bred up under the most mortified man in the world; nay, the very Disciples of Christ, not once, but often did bicker and bite the lips one against another, out of emulation, and yet for all that, they lov'd one another full dearly. Part. IV. Chap. 1.

All this shews that we do not love other of the brethren as our selves, they (as we dream) hang in our light, ecclipse our glory, carry away the bell or part of the bell from us; and hence it is that we swell and pout as we do against them, as brethren out of envy will squabble one with another about a party-coloured coat, yet love one another better then any else in the world. I deny not but a good man may persecute another good man in a passion: for, what good man is not sometimes as a badde man in a passion? yet joyne together against a common enemy, as the Romanes to their great advantage, did use to lay asleep al private differences to joyn in one together when it was to make head against a common enemy: so the Saints the sheep of Christ, do sometimes fall out one with another, but yet when the dog cometh they will joyn together against the dog: I know

sheep

sheep use not to pick quarrels with sheep, for in a sheep there is nothing but the nature of a sheep. 'Tis true, we are the sheep of Christ, but there is too much of the nature of a wolf in us, as well as the nature of a sheep, so Christians may truely be said to love all true Christians, albeit they do not only forsake some particular Christians for a time, but in a fit persecute them too: two particular Congregations may separate each from each, and refuse communion one with another, and yet be both the true Churches of Christ. So I have read, and I hold it to be true, in the Ancient Church there fell out bitter conflicts betwixt *Chrysostome*, *Theophilus*, *Alexandrinus*, and *Epiphanius*, & yet no wise man dares question, but that they were all foure most excellent servants of God; one would think the prison should reconcile all betwixt good men, yet we read that one *Meletius*, and *Peter* Bishop of *Alexandria*, being in the same prison for the same cause, in the very prison upon a slight and light matter fell into such a fit, that they refused to hold communion one with another, and yet both very good men, and both suffered Martyrdom for the Christian faith. *Paul* and *Barnabas* were both so good men, that it is almost an odious comparison to say which was the better: yet the flesh in *Barnabas* did so farre prevaile in the behalfe of his Sisters son, that those two good men parted upon it: but *Paul* had the better cause in that quarrel, as it appeares in that he

Epiphan. hær. 68.

he was recommended by the brethren to the grace of God. These be but the froward fits of sick Christians; A childe when sick, shews discontent to father, brother, mother and sister: a man in the houre of tentation (the best is, it is but for an houre) may *feele* no more love to the Saints, then a sick man oftentimes, feeles taste to his meat, when he eats he spits it out againe, albeit he did love that dish when he was well, and though he care not to eat it, yet he hath a good opinion of it, and would give a good fee that he might come to eat of it againe: so it's with the Saints in their love to the Saints, they have no minde to them, but they faine would, and this is enough: In like manner (saith *Tindal*,) the Apostles of Christ at his passion, were astonied, and so amazed, that so great glory should fall to so vile & shameful a change, that they forget all the miracles that he had done before them, and all the words that he had told unto them before; how that he should be betrayed and delivered up in the same manner unto death: albeit that they saw him raise others, yet who should raise him up when he was dead, they could not comprehend; this was the greatest tentation that ever befel any of the Churches from the Creation, and this did so work upon them, that they fled from Christ, and left him in the suds to shift for himself; but yet they fell not so far, as to revile him as an impostour and deceiver (thus *Tindal*) and when

In his Book called, the order of Election.

2 Tim. 4. 16

Paul

Paul was in danger, many of his old friends did leave him. *I pray God* (saith *Paul*) *it be not laid to their charge*; yet I question not but they did love Saint *Paul*. Nay more then this: a good man may as I said persecute a good man, as *Johns* Disciples did little better. The case of *Asa* cleares it self: the Prophet came to him in love, & in al wisdom, and in the name of God told him of his great oversight: did *Asa* thank him? No! He is *wrath with the Prophet*, puts him as 'twere in the stocks, and when the people did grumble at it, what the good King meant to use a good man, and one that he knew to be a good man so for nothing, but doing his duty to God and him, the Text saith, the King did *oppresse the people*, to teach them to rule their tongues: and what was *Asa* turned Apostate? No! the text saith, *The heart of* Asa *was perfect all his dayes*: So that a godly King may in a fit persecute a godly Minister, not for his errours neither; but for his conscience and doing his duty, and yet be a good man, and be said to love all good men all this while. I dare not think but *Asa* did love the Prophet even during this storme. He being led by his foolish passion, did put the Prophet into hold, for that (as he thought) he did talk too liberally to his King and Master.

2 Tim. 4. 16

2 Chron. 16. 10,

Againe, we are carried many times with hypocrisie, and we think we may set our selves against a godly man for his weaknesse, and faults. 'Tis true, we may and must do what

what lies in us to reclaime him: but to grow bitter againſt him, to cry him downe, ſhews ſome wrong matter in us, that though the *occaſion* be ſome evil in him; yet the *cauſe* is in us; for ſome others whom we do fancy, we can ſee a great deal of fleſh in them, and paſſe it over, but when we get a matter by the end, and out of that do proceed againſt a godly man, when we have *for the preſent* a ſtitch againſt him, to ſcorne and reprehend him; the ground is not in him, but in us. And here I cannot but complaine of a great partiality and ſelf-ſerving in us, that if a man have in truth or conceit done us ſome wrong, be he never ſo good a man; yet we cry him up and down the countrey for an hypocrite, and that there is nothing in him but old *Adam* and the devil, and we warne men to take heed of him as of a very diſſembler: we ſet all upon the rack, and rip up all and more too, and do all we can to make our ſelves and others to beleeve that he is a very carrion, and rotten at the heart: But now in caſe there be a man who hath two infirmities for one; yet if he be our friend, and things ſtand right betwixt him & us, then we can ſee nothing in ſuch a man but faith, but gold, but vertue, nor can we abide to heare the leaſt matter againſt him, he muſt have all the love from us, and all others, by our conſent: This is a great weakneſſe in us, that our perſons muſt be the ſtandard to try mens ſincerity by; this is horrible pride, that

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in case he be our friend, then he is right; if not, then he is rotten; if he be for us, we be for him, and can see nothing in him but vertues, if any say any thing of him otherwise; then he hath his faults indeed, and who hath not? but if he be in some particular crosse to us, then if men speak good words of him: then say we, you do not know him so well as we do, he is not the man you in too much charity take him to be. Now what shall I make of this? here is guilt upon guilt in us: that men must stand for currant or not, according as they fancy or not fancy us: But by the way, for all this here is a taste of some sincerity in us.

1. That we do hold it unlawful for us, or any else not to love and do good to all men, but especially to the upright who are good in the main, and therefore lest we should be thought to disaffect any godly man, we do what lies in us to make our selves and others believe, that there is no goodnesse at all in him, which shews that we do hold this fast still, that in case we stood perswaded that he were godly, that then we stand bound in conscience to love him. And this difference is betwixt a good and a bad man: that though a good man may in a fit persecute another good man, yet not the whole kinde of good men: he cannot set himself *against the generation of the just*; if you except against him that he doth not love such or such a good man, he helps himself with this, that

In these jars some good signs. Psa. 73.15

that all others are deare unto him: nor is it properly the cause which he doth persecute, but that person; or if there be some particular cause which makes his stomack rise at him, yet it is not the whole cause of sincerity: whereas the hatred and blood of the wicked doth rise against the whole cause, and not some, but all the whole body of sincerity; (children their own parents, and which is more, parents their own children:) and in case he do fancy som godly man: yet it is passion, not Judgement and well grounded love; neither is it for his goodnesse, but for something else; perhaps for his vices, perhaps for his moral vertues, or for some profit he makes of, or some delight he takes in his good qualities: but now in case we can feel our hearts to go after good people, and that for their goodness, and for such particular acts of goodness, wherein we are put down by them and we are glad that they are better and do more good then we, and in case it happen so that some particular *good* they do, bring us no outward good but rather occasion some hurt to us: if yet we can and do love them, and that for this their goodnesse, we are right.

To summe up all; we must know that we neither do nor can love the godly, so well as we should do: but all is well if we would love them better, and do like our selves the less, because we do love them no more, & that this is common & usual with me, then I am right: so

that we are to love the godly, first because God commands it, next because they are good: and in these cases our faith doth work by our love to good men.

Next, when I am at the worst *like a sick sheep*, I care not for the company of other sheep, but do mope in a corner by my self, but yet if I do not delight in the society of goats or dogs, it proves that I have some good blood left in me: it is because for the present I take little or no delight in my self, or in my God that I delight no better in the godly: yet as I love my self for all that, so I may be said to love them for all this: Man indeed is a sociable creature, a company-keeper by nature when he is himself, we if we do not associate our selves with the ungodly, though for the present, and care not much to shew our selves amongst the godly; the matter is not much, it is a sinne of infirmity, not a fruit of iniquity: The Disciples went from Christ, but they turned not to the other side as *Judas* did, who did forsake his Master & joyned himself to his Masters enemies, but they got together: Some say *Demas* did repent (which I think to be the truth) and then he did *embrace this present world* but for the present fit; put case he did forsake *Paul*, so did better men then he. Indeed as long as a man hath his delights about him, he will embrace the delights of this present world, or the delights which belong to the world to come, joyn with *Paul*, or cleave to the world.

Rain. Thes. 5. n. 28

2 Tim. 4. 10

In

In this tentation our stay is, first that we care not for the company of goats; next that as we should, so we would, and desire that we may take delight in the company of sheep to count them the only *excellent* men in the world in *whom* is all *our delight*. The *conclusion* is, that to love the Saints as Saints is a sound proof of faith: the *reason* is, for that we cannot master our affections by love, but first we must master our understandings by faith.

Part. IV. Chap. 1. A stay in this tentation.

psalme 16

SECT. IV.

A proof of our Faith from the Nature of it.

FAith hath not onely an hand to work but a tongue to speak: There is a speaking voice in faith: It is a light; and light doth not onely shew other things, but it self by it self; yet only to such as have eyes to see. The godly have an eare to heare ordinarily; *He that hath an eare to hear let him hear*; and by an internal act faith doth make it self known to such as are of competent yeares and of sufficient capacity: for faith doth work upon, in, with, and by the organs of the body: In children, & in such as are twice children faith hath a voice, but is as 'twere put to silence, whereas in such as are fit to receive the voice

I know when I have beleeved, 2 Tim. 1. 12 *Qui credit scit certo se credere.* Aug. de Trin. lib 13 c. 1.

of the spirit, it doth speak, and usually such have an ear to heare: you may as well ask why and how we see, and know the light of the Sun when it shineth, as how I know I do beleeve when I do believe? A womans reason is the best reason, I know I do beleeve, because I know I do beleeve. He wrote truely who wrote long since, that to believe is not only an *act*, but *sense* of faith. If you ask how to know that we know that we do believe? we say this is a reflect act; and as *Scotus* argues daintily: Direct acts of our understanding are the proper acts of a mans minde, and have a stop, proceed not *in infinitum*: but for reflect acts, they are not proper acts, as when a man doth know that he knows, this reflecting is not properly *to know*; when we understand that we do understand this or that, this is not properly to understand, because here is no stop, but a man may reflect infinitely upon the acts of his understanding; as he that sees, sees that he sees, and cannot render any reason but this, I know I see, because I do know that I see: so there is an internal voice of faith, wherby the believer knows that he doth beleeve (*out of tentation*;) A childe sees, but knows not that he sees; so when a man is in a childish tentation, he knows not what he is, what he doth: but yet holds this fast, that God is his Father: in this thing he goes not by *thinking*: But out of tentation, he that beleeves in God, must needs know that he hath the habit of faith within, wherewith he doth be-

Aquin. 2. ct. 4. in 2 Tim. 1 Collat. 7.

beleeve not only on God, but in God, which shews that faith is known not only as a conclusion, but in and of it self as a principle; not only by *discursive*, but by a kind of *instinctive* knowledge: and if we listen well we may hear this voice and faith speaking to us within, *My* sheep hear *my* voice. I read of *Marius*, that he said on occasion, that he could not heare the voice of the Laws for the noise of trumpets; so there is in us in time of tentation a noise within, which makes us that we cannot many times hear the voice of faith. Faith is, and is easiest known by a conclusion by discourse, when we prove it by argument; as [*I love the brethren, therefore I have faith*] but yet it works in us and on us, when it shews selfe by it self, as a principle known by it self, and its own light: for though we do often know and prove faith as a conclusion by discourse, yet at the last, in the last resolution we must know faith without discourse; else there would be need of another discourse, and then of another, and so *in infinitum*: for one discourse presupposeth another, which would be endlesse; therefore that which makes the minde of man to sit down, is the proof which faith makes out of it self. A man cannot believe *nolens*, without or against his will, it is voluntarily received, it implies a contradiction to say, faith is received by an act of the will, and yet we not aware of the receiving of it. That of *Catharinus* cannot but be true, He that receives a thing willingly, must needs know

Part IV. Chap. 1.

Scot sent. 3 D st. 23 Christ. To 4 Sum. 14. in Rom 8. Scot. Col. 10. In ultimo actu conoscimus Deum sine discursu alias nece arius esset alius discursus, & sic in Infinitum.

Credo me fidem infusam habere, per quam credo. Scot sent. 2. D. 25. Hist. of Trent. Corn. Fides non est nisi in eo qui vult credere. Durand. l. 2. D. 26.

know it, and that having received it, he doth poſſeſſe it: for the will is a knowing and rational faculty, no other (ſaith *Zabarell* but *intellectus practicus*. God doth not raviſh our wills, but by ſetting up a ſacred light in our underſtandings, and a ſacred power in our wills he makes our will fit to determine themſelves; we do not determine Gods will, nor doth God immediately determine our wills but by infuſing a life and ſoule, as 'twere of grace without precedent preparations often & where there be preparations, yet the firſt preparation muſt needs be without a former, we cannot take in any thing without light of grace; but the light of grace, as of glory, muſt needs be received immediately into the ſoul. By an habit of grace deſerved for us by Chriſt, God makes our wills determine themſelves to follow him, and this the Scripture calls (not a forcing, but) a *drawing of us*, not as we draw a man to the gibbet, but as we draw a man to a wedding who hath the wedding garment, or as we draw a ſheep after us with a buſh of Ivy, as we draw children after us with nuts and apples, by way of perſwaſion indeed, which is ſo forcible, that the Scripture calls it a kinde of *conſtraining*, *The love of God conſtrained us*, as in another caſe *Paul* ſaid that he did conſtrain men to blaſpheme, the work is done by a mighty operation of the Spirit in the heart, as *Paul* ſaith, *With the heart* (that is with the will) *man beleeveth unto righteouſneſſe*. The act of *knowing* works

De facult. Animæ. 13.

Lumen ſupernaturale poteſt recipi in Intellectu ſine medio diſponente, Scot. Col. 11

Joh. 6. 44 *Ramum viridem oſtendis ovi & trahis illam, nuces pueris demonſtrantur & trahuntur.* *Aug. tract. 26. in Joan & Ser. 2. de verbis Apoſtoli.*

2 Cor. 5. 14 Rom. 10 *Aquin. in locum.*

works so in cleare evidence of the object, that the understanding cannot chuse but assent: The act of *beleeving* waits upon the will. Part. IV. Chap. 1.

All this must be received with a grain of salt thus; There is an act of the will to receive grace, which is antecedent to the first infusion of faith, but so as that it is concomitant with it: Antecedent in the first moment of nature, concomitant in the first moment of time, as the winde by blowing opens the window, and the window by opening lets in the winde. This winde which *bloweth as it listeth*, is the voice of the Spirit within (*a voice behinde us*) which knows and tells a man what is in a man: As when Satan bids us omit a duty, this voice makes us say *No*, I must not, I will not; when Satan is at us to sinne a sinne, this voice saith *No*, I dare not, I will not: when Satan urgeth us hard to despaire, this voice saith No, not I. God doth use to be better then his Word; we will have our servants beleeve us first, and expect wages after: God expects the like at our hands; his truth, his promises I must believe; and what if this voice be louder, and stronger then the voice of the flesh? yet the noise of our lusts may drown it sometimes: not because it is stronger, but becaus we yeild for want of good taking heed, not so much its violence, as our ignorance & negligence is the cause we yeeld too much and too often. We would have men take us at our word, and God would have us take him at his Word, and the rather, because, be-

Quæ pertinent ad exteriorem cultum potest homo nolens, sed credere non potest nisi volens.

John. 3. 8

Isa. 30. 20

Durand. l. 4. q. 6. n 8

sides his Word, we have his Oath, and besides his Oath we have a pledge, and a pledge is not only a part, but a bond to binde the bargain, if he meant not to give all, he would not give us a pledge in hand. A little earnest binds a thousand pounds: An earnest is more then a pawne: for a pawne is taken away from us, when the principal is restored to us: but an earnest is more, for that lies in hand for part of payment, and is not taken from us, but the rest is paid in to it. Let's then hold it against all the powers of darknesse and the gates of hell that we do believe: suffer not our evidence & records to be taken from us; the gates of hell may fight against our faith, but cannot prevaile. Faith could not be our victory without it brought with it assurance of conquest; grant that without this assurance it might conquer many other sins; yet it cánot possibly conquer *doubting* without such an evidence; thetefore faith is not said *to have* evidence, but *to be an evidence*; so that the grand act of faith is, to subdue doubting and disputing: faith as it *sanctifies*, doth crosse all other sinnes, but as it *justifies*, it crosseth our unbelief the mother of doubting; all sins set against faith, but unbelief at the first hand and directly, and so faith doth fight directly against unbeliefe. One sinne is enough to damn where unbelief reigns, but a world of sinnes hurt not, where unbelief reignes not: The poor Father said, *Lord, I believe, help* (what? my many sinnes? No, but) *my unbelief*:

Beda in Rom. 8.15

1 John 5.4

Heb. 11.1

Mark 9.24

belief: help that, help all; wherefore, ſith it's the maine work which faith hath to do, to conquer unbelief, why ſhould we think but that faith doth cary in the boſom of it an internal inſtinct and evidence? *Faith* (ſaith St. *Paul, is an evidence*, in reſpect of the proof, and verdict it carries in its own mouth, it is (I ſay) the evidence of all evidences, albeit in ſome reſpect the Schools uſe to call it an *unevident aſſent*. Faith ſpeaks perſwaſion as well as it works ſanctification, and by the mighty operation of the Spirit of *willing* it makes us *willing*. A man may be deceived ſo as to think that he hath more or leſſe money then he hath; but its eaſie for a man to know (who knows what money is) whether he hath any money or not; and ſo it is with our faith. *Peter* when he was in his humour, thought that he had more faith and ſtronger aſſurance then he had, when he made that odious compariſon, *Though all forſake thee, yet he would die rath r*, but he did forſake Chriſt ſooner, and more, and worſe then any, then all the reſt, except *Judas*; he miſtook his own ſtrength and did crow before the victory, he did take chaffe for wheat, and his preſumption (much of it) for faith. He was not deceived in the main, (for he had faith) but in the meaſure: ſo I think there is no man who hath faith, but hath in it *ſome* certainty that he hath it, though not *ſuch* & *ſo much* certainty as he fain would have, they that have not much; may and do often complain as if they had none; becauſe they

Part IV. Chap. 1.

H. b. 11. 1

Burton of Juſtificat. c. 11. p. 167

Quanta profunditas infirmitatis latebat in Petro quando quid in ſe ageretur intus neſciebat? quæ tamen abyſſus nuda erat oculis Dei nam hoc illi Chriſtus pronunciabat quod in ſe ignorabat. Aug. in Pſal. 42

they would fain have more; they finde such content in it, and in the assurance of it, that in comparison they count al the evidence they have as much as nothing. Ay, not only have they some, but such certainty, that they will not do it away for all the world, they cannot be brought (to gain the world) to set it under their hands, that for *the present* they have no faith at all, nor any claim to heaven at all, no not when they be at the very worst: nay those that do thus complaine of themselves, should another come and put them to it, that they are hypocrites, they would search every corner, and with *Job*, *rather chuse to die, then suffer their sincerity to be taken from them*: perhaps if *Jobs* friends had set upon him that way, & laboured to settle him in his evidence, like enough he would have flown off; but now, when they came upon him with *Hypocrite, hypocrite*, & had nothing in their mouth but *dissembler*, *Job* did look upon all his evidences and held it with his teeth, that he was not an *hypocrite*: and so would we, though as long as others sooth us, we tire our selves, and others with complaint upon complaint, and joyn with Satan to strengthen our selves in our unbelief: Many will say, Oh, I am not thus, and thus, I have these and those sinnes; whereas should another say of them but half so much, they would be very angry and take it in high disdain. For *Hugo Cardinalis* is in the right, that faith is a voluntary certitude, and what if there be not that *ful* evidenc we would have

Job 27. 5

De Sacr. l. 11.

have? yet it is true that faith is a *true* evidence, and as for that adherence to Christ, as of a woman to her husband, its certain faith breeds it, keeps it, feeds it: if faith were a meer matter of the braine; and a point of floating speculation onely, then it might be firme in it self and in its causes, and yet not firme in respect of us: but now, sith faith is practical, and hath not an idle finger, but is busie and doing, it cannot stand without some kinde of demonstration; it works assurance, and that helps against doubting; it works holinesse as it is holinesse formally, and that helps against doubting too; so that, as it doth *certifie*, and as it doth *sanctifie*, it doth help against discomfort, and that helps against doubting too; so then all along faith is from *faith to faith*, from strength to strength, it gets ground every way, al it doth first and last tends *to*, and ends *in* assurance, which is a cleaving to Christ on good grounds and saving arguments: otherwise a man being wrongly informed, may stick as fast to Antichrist as ever any did to Christ; that of *Aristotle* being true, that things probable (ay false) may be as clearly represented to us, and as strongly apprehended by us, as the most certaine, and most true things in the world. *Durand* shall conclude this for me, who expounding a place in *Austine* saith, that *Austins* meaning is, That he that hath faith, is as sure that he hath it, as of any thing whatsoever; for he that believes, hath experience that he believes, and by consequent that he hath faith:

Part. IV. Chap. 1. Heb. 11. 1

Rom. 1. 17

Sent. l. 3. D. 23. q. 7 n. 11

for

for nothing is more cleare and certaine then experience, and to which all other matters are resolved that we may come to a further certitude of them: Thus he, hence it is, that experience is the mother of Arts: Let all be shut up in the words of Christ, who could see in the dark. This is the *white stone which none knows but he that receives it*; and therefore he that receives it, doth know that he doth receive; for if none doth know but he, therefore he doth know who receives it that he doth receive it.

Rev. 2. 17

This last Section cannot be meant but of men of some years not of children.

SECT. V.

Doubtings Answered.

WE must not suffer Satan to wipe us of our comforts, because we are haunted with many *Doubtings*: Faith is not ever (if at all) to be simply without them; but to conquer them: All sinnes are contrary to Faith *materially*, and faith is contrary to them *causally*: but unbelief is the sin which is contrary to faith *formally*, and therefore faith looks on unbelief as its greatest enemy, and doth first and most of all strive to cut the veine of unbeliefe, that a little and a little it may bleed to death; and if our faith get any ground of any sinne at all, it is against unbelief: we must not think that where is most *doubting*

and

and staggering (yet the staggers is a dangerous malady) there is ever the least faith; for a man that hath a weak faith, in case he be not tempted, may scarce know what *doubting* means; whereas another though he have a strong faith, yet being often and strongly tempted he feels more rubs, and is more often in the rack of doubting. A child when the wind blows not, can stand and walk alone without staggering upon some high hill: whereas a strong man when the whirle and storme is up, hath much ado to keep his legs on plain ground and on an even place: we are much mistaken then when we say, we have many and great doubts, therefore we have little or no faith: whereas sometimes *Doubting* doth not come from the weakness of faith, but from the multitude and greatness of our tentations; now it is not in our hands, to set down how often or how seldome, how weakly or strongly we shal or may be tempted. Christ had faith in absolute perfection, yet he was in a study when he saw death in its circumstances rushing upon him, his faith then was glorious in that he did outride the tempest, & got to the haven in spite of the greatest tempest that ever was, with his *My God, my God, why hast thou forsaken me?* He saith *Why hast thou forsaken me* but once, but he said, *my God, my God* twice for failing, which shews his conquest: wheras a little matter, like a little strong water will quickly turn a weak brain: this difference is to be held betwixt Christ and us, that he did resist *fully*; we *truly*, but not *fully*: one who

Part IV. Chap. 1.

Actus intensior cum habitu remissiori, Remissior cum habitu intensiori prona conatus operandi intensior fuerit sibi remissior. Scot. Quod. q. 8

Matth. 27. 46

who is raviſhed may be forced to ſom delight, but in law it is force and raviſhment for all that, and ſo it is not imputed. So we that are fleſh and blood in part, in all tentations do yeeld ſome delight, the fleſh will ſpawn forth ſomething of its own, but we delight not in that delight, it is not ſet on our ſcore, And thus though doubting do a little pleaſe our fleſh, even then when we are in the very act of reſiſting, yet, becauſe the inner man is againſt it, this is not ſcored on our heads: if faith were abſolute full aſſurance, then there were no place left for any doubting, but it is ever a true, but not ever a full perſwaſion, wherefore it is mixed with ſome grains of unbelief; but how is this found out? Thus. 1. We muſt ſee *whence* it comes. He that is unſtable in all his ways, who is never at any true quiet, but when all without is quiet, growes unquiet like the ſea with every ſtorme, this is the *doubter*, the *double-minded man*; Not he who is in the right way, & labours under ſome doubting, but he that hangs betwixt two wayes and knows not which to chuſe, whether God or *Baal*: this kind of *doubting* ſmells too rank of the fleſh; like fiſh, ſalt it ever ſo much, yet it ſtinks, & the beſt may be (& moſt are) unſtable in ſome of his ways: but this double-minded man is unſtable in al his ways; like water which faſhions it ſelf to the figure of any veſſel it's put into; if round, the water is round; if ſquare, the water is ſquare. The fluctuation which comes from a double and doubling heart is in iniquity.

Doubting whence it comes

Jam. 1. 8

Gen. 49. 4 unſtable as water.

iniquity hateful to God, but that dubitation which ariſeth from a ſudden or a violent tentation, is skipped over by God as an infirmity. Alas, we know but in part, and we cannot believe further then we know. Wherefore we believe but *in* part, we believe but *a* part of what is to be believed, and that part which we do believe we believe but in part neither: Now were our aſſurance as extenſive and large as our faith, our faith being but of a part, and of that but in part, our aſſurance can be but in part. But now ſith our aſſurance is leſſe and narrower then our faith, our aſſurance muſt needs be but in part, ſith our faith is but in part: Our comfort ſtands in this, Satan doth but ſophiſter it when he would put it upon us that we do not believe at all becauſe we are not ſo fully perſwaded in our minde; whereas faith may be where it is not ſtrong (as all true men are not ſtrong) and full aſſurance of underſtanding is not ever where faith is: yea, faith which is ſtrong in one thing, the ſame faith is not ſtrong in another, a ſtrong faith at one time may be weak at another time. It is enough that we have ſome evidence and aſſurance: & ſuch as it is, it is too good to be ſold, all the world cannot value it, it is above all riches and rubies: A ſigne it is of great love of money, when our grief is great for the loſſe of a little of it: ſo, to grieve much for a little decay of faith, is a ſigne of much love to faith. Though ſometimes we having faith have not this teſtimony *to us*, yet we have it *in us*. A man may look

Part. IV. Chap. 1.

Cart. on *Pro.* p. 378

Simile.

look for his knife when it is in his mouth, and I would that we would leave disputing and hearkening to Satan, and turne our selves to thank God for the assurance we have, and labour with God to get more, to come to an higher straine: yet still to consider, that assurance is rather our wages, then our vvork. Let us work out our assurance, and go on in serving God day & night, in performing sincere and holy obedience, and then vve shall find that assurance will come on gradually more and stronger. No sinne but plucks a feather from our faith; and no obedience but addes a grain at least unto our assurance. Let's go on in the vvay to heaven, haste on to perfection (vvhich is called an hastening to the coming of the Lord) from step to step, from strength to strength, make use of the assurance we have, and when we do doubt in any material thing, the Word vvill reveal it unto us. Turn vve our disputing into obeying, and obedience vvill bring assurance; vve are called before vve are justified, and we are justified not by our assurance, but by our faith; the just lives by *Faith*, not by *Assurance*, as a man lives by having a soul, not by knowing that he hath a soul; our foundation is Gods Election; *The Lord knows who are his*; & though like children we know not him *many times* to be our Father, yet he ever knows us to be his children; as in sickness we live, though sometimes we know not our own Parents; *without faith it is impossible to please God*, so the text saith, but it saith not,

Assurance our wages rather then our work.

2 Tim. 2. 19

Heb. 11. 6

not *without assurance*. God may be said to be pleased with us, though we cannot be said to please him. God is pleased with us before we have faith, so as to give us faith: yet till we have faith we cannot be said to please him: it pleaseth God to cause his Sunne to shine on the wicked, yet the wicked please not him. Papists would fain lead us into a wood, when they tell in a long story that, and how faith is an *unevident* assent; as where *Paul* saith that faith is the *evidence of things not seen*, i. e. not evident to sense, to Reason: so in his Divinity it is an evidence of things not evident to a natural man, yet evident to such as have the Spirit: as a Mathematical Proposition is evident enough to one who hath Mathematical eyes, but not to a swain who will not be made to beleeve, that the Moon is much bigger then his waine-wheel. To return: Satans common deceit is, to put us in doubts, that we do not beleeve because we do doubt: But the contrary is the truth, that because we do doubt, it rather shews that we do beleeve; we use not to doubt of that we have not. Doubting accompanies faith, and faith a little and a little eats out doubting, but not quite till we come to heaven. The argument follows thus: the tree shakes, therefore it is a tree: Satan saith, because we shake, therefore we have no faith: we say, because we shake and doubt, therefore we have some faith; we must set the state of the question right, and after look out sound reasons to confirm the

Part IV. Chap. 1.

Vega de Justif. q. 1 Heb. 11. 1

truth, then answer objections: thus *Scholars* do in their disputations, not go about to answer objections, before they are soundly setled in the truth; for this would lead us into a maze, and there leave us. *Satan* is a cunning Sophister, and will finde us work with fallacy upon fallacy; no sooner have we unknit one knot, but up starts another: whereas if we would make our selves strong, and clear in the truth first, then the objections of Satan would come to little. He that once is sure, that he is in the right, though he cannot spell out every riddle, yet will hold his own to die for it; and if Satan chance in some particulars to pose a beleever, yet he knows it is a fallacy, and in the general holds his own: he cannot be brought to stagger so as to question the conclusion, but rather gets him to God, and gets ground of his dubitations; and when all is done, such an one will not desert that which he knows to be right and certain, for that he cannot shake off every scruple, nor untie every knot? and indeed as the Philosopher observes, it is a note of a shallow brain, to forsake the main truth, because one cannot answer all the difficulties which are brought against it: one doubt will beget another, and we shall but run in a round, from scruple to scruple, in case we be in at the wrong end: wherefore lets not first go about to answer objections against our assurance, and then look after reasons to confirm our faith, but first confirm our faith by sure

Imbecillis est animi relinquere veritatem propter difficultatem argumentorum in oppositum. *Arist. de continuo*

Multum adjuvat cor fidele noscere quid credendum non sit, etiamsi disputandi facultate id refutare non possit. *Aug. de Hæres.*

sure proofs, and then we shall answer all objections the easier. This we finde in *Tully* an Heathen, who gives two reasons why men are so to seek in things perspicuous: one is, for that they do not fix their mindes and intentions on the light that is in things clear and perspicuous: the other, for that when they cannot dissolve such captious fallacies as are brought to the contrary, they desert the truth. Patt IV. Chap. 1. *In Lucullo*

SECT. VI.

Marks of our Assurance.

WE must not ground our assurance on such marks as are too broad, as Creation: for God made *Judas* the worst of men, and the Devil the worst of creatures. *David* (I know) did plead that he was the work of his hands: that was because he did answer the Law of his Creation: *outward* Profession is too broad too; this were good sport for hypocrites, the worst of Professours; for they may, and often make a glorious shew; but God is not fed with shews; there was one who *had not on the wedding garment*; thence Christ infers, that *many are called, and but a poor few chosen*; because many are as that one: Bare Profession is like *Sauls* armour, too big for *David*.

Marks of assurance must not be too broad. 1. 2. Mat. 22. 11. Quomodo projecto uno de multis, pauci electi nisi quia in illo uno multi. *Aug. in Ps.* 61.

3. *vid.* Nor will civility carry it: the Pharisees were civil people, their righteousnesse is not in the matter of it condemned, but our righteousnesse must exceed theirs. Yet for all they Mat. 5. 20 were civil and strict, the whore is nearer the Kingdome of Heaven then the Pharisee, all who are holy are civil, but all civil people are not holy: they pay not God his own, therefore their paying men their own is too broad; they that build on their civility, shall 4. go to Hell for this their civility. Lastly, many think the matter cock-sure, for that they can pray, make or repeat a Sermon, for that they have had trouble of minde within, and have suffered much without for Christ; but some Mat. 7. 22 can pray, cry Lord, Lord, can preach, *Have prophetied in my Name*, saith Christ; can make long prayers, and long Sermons: can give their body to fry as a faggot, and all this proves 1 Cor. 13. 3 *nothing*: its one thing to suffer in the truth, another to suffer for the truth: one thing to suffer for the truth, another to suffer for the love of the truth; when 'tis to be feared they did suffer for the love of their own glory, rather then Gods glory; as 'tis to be suspected, for that they in word and in print are too brief in speaking, and cracking of their sufferings in the Bishops times. Hollow trees are rotten at the heart, and these hollow Professours are false and rotten within; for error may seem to us to have more probability then the truth, and 'tis no strange thing to see men suffer much for errour, not as errour, but as it seemes

seemes to be true to them. They who glory now in their suffering then, shew that they did suffer too much for their own glory then. There is another mistake when men rest on things too narrow, as those were too broad; so these are too narrow, as when they build on properties peculiar only to true believers, but not common to al believers. Are indeed where faith is, but faith may be where these are not: as proper to strong Christians only. All *Davids* worthies were worthies, but *not like the first three*: such as excel, are not more children, but more profitable children: and the reason is, because they have these excellencies from some extraordinary parts and endowments of nature, from extraordinary helps of education, from an extraordinary degree and measure of grace and Gods Spirit, now all this concludes, it proves indeed, that weak Christians are not strong Christians, but it proves not that they are no Christians at al: neither is it strength of faith, but truth of faith which gives essence and existence to assurance. A strong childe is not more a childe then a weak one. This weaker Christians had best remember, lest the devil abuse their simplicity, and drive them to discouragement: What? saith Satan, Thou a beleever? dost thou not see how such and such put thee down? Do those duties, bear those crosses, hold out in those exercises, which thou canst not do; thou doest sink under half so much, its a signe that all is not well, thou doest so favour thy self. All this shakes

Part IV. Chap. 1.

Not too narrow.

2 Sam. 23. 19

not a Christian, I grant all is not well, its enough that the main is well, so long as we do what we can. Why? because the Proposition is not general; for all Gods children cannot do so, but only some which have such strength with them.

Again, some are made of such a temper as that naturally they are cheerful, and bold, and resolute: Now in this case also we must have more wit, then to give credit to Satan, when he cries out that such and such are cheerful, are not so fearful, so dull, but full of Spirit, we must here wiselie distinguish betwixt nature and faith; that though some be, yet all are not so valiant: the disciples had some faith, and were Gods children in the midst of their feares, as well as when they did rejoyce in tribulation. A weak faith seconded with strong natural courage, will go further then a great deal of faith, joyned with a timorous disposition in a man of a white liver: so a cheerful man with a little faith shewes many times more joy then more faith meeting with a melancholy temper: chaffe many times may be taken for wheat, and passions for zeal: affections of joy and feare are in themselves sensitive, and tast much of the cask: but in the higher matters, called intellectual, 'tis certain that simply where is most grace there are most and best spiritual actions; as a lesse capacious understanding with more grace produceth more and more spiritual effects

fects then a large brain with lesse grace; and the higher operations of the minde are inorganical, and smell not so much of the smoak of the body. I dare affirm it, that a bold daring Spirit *without faith* may go further in some outward troubles somtimes, then some *weakish faith* shall do in a faint-hearted man. Part IV. Chap. 1. Scot. lib. 3. Dist. 13. q. 4. & ad tertiam.

Again, some by reason of their natural parts, and their bringing up do attain to that measure of Sanctification, that they have not been defiled with great sinnes, that they do not know what it is to be gamesters, to sit up all night at cards, to make an idol of a paire of Tables: He is taught that much gaming is a point ofmuch intemperancy. Now here the Devil comes upon some Christians, Seest thou not what the lives of the faithful be? where God gives a man faith, he will keep him from great sinnes; he will so grace him, that he shall bear much fruit, but thy life (man) hath been unprofitable, thy service but little, thy failings many, thy corruptions great: and dost thou think, that God hath nothing to do, but to cast away his heaven on such a dry branch as thou art? why, this is false doctrine: for this befals not all Gods children before conversion, as we see in *Magdalene* and *Paul*, nor after conversion neither still an end, for true faith may stand with falls, as falls with great faith. Videtur ludo deditus homo intemperans esse. *Arist. Eth. l. 7. c. 7.*

The like may be said of an extraordinary measure of faith. Some of Gods children attain

tain to such a degree, that even by it they are as cheerful in outward wants, as in the enjoying of abundance; they are wonderful patient in the greatest crosses, exceeding thankful for the smallest mercies: so filled with a desire of the Presence of Christ, that they wish for nothing more then a dissolution. Now here we must be wise, and not take the devils part against God and our selves, when he tells us that we are not beleevers, because we have doubts, not only touching salvation, but touching maintenance: also too many risings are in our hearts when wronged, much discontents though our estates be too much for us: and for death, they are so far from desiring it, that unlesse it be in a passion, we are afraid to think of it. Our answer for all this is, that it is not so with all believers, nor with many at all times in the same measure; but as they are more or lesse assured of heaven, and affected with the excellency of it; *David* was a believer, and one of the highest forme, but yet *David* who was so confident at one time, was doubtful at another. He that somtime could say, *Though thousands compasse me about to destroy me, yet I feare nothing*; at another time said, *All men are liars*, even the Prophets too, though he himself were a Prophet. He that at one time could say, *I shall not die but live, and in the Name of the Lord I shall do valiantly*, could say at another time, *I shall die one day by the hand of Saul*, and run his countrey for fear, contrary to what he had in promise from God; The same

Psal. 3. 6. 116. 11.

118. 10.

1 Sam. 27. 1

same *David* was not the same man in patience alwayes. He that could be patient when *Shimei* raised at him, and his servants egged him on, and that in Gods Name too; yet could break the peace, when *Nabal* crossed him. And whether he had not inward terrours also, and many doubtings too of Gods favour, as well as great consolations, who could tell better then himself as we finde in more *Psalmes* then one? As for his willingness to die at all times, let his own practice shew; what desire had he to be dissolved when he fled to *Achish* to save his life, and there behaved himself not like himself? The Disciples were well setled for their soules, yet did they stagger about maintenance here, as Christ intimates when he stands so much upon arguments to confirm them in it, that they should be provided for in this life; so that a man may make no question as touching his salvation, and yet make too great question as touching his maintenance here: and yet not doubt much of heaven; so that though it be true, that some do attain to that height of confidence, and obedience spoken of before, yet none always from their first conversion to their death, or if some do, (as *Paul* did) yet all do not. *Paul* was a full grown perfect man in Christ the first day, (if not houre) he was born anew, and therefore Satans argument holds not against us and our *Faith*, sith these be but particulars, and particulars serve not to build Conclusions on.

Part IV. Chap. 1.

1 Sam. 25. 13

Mat. 6.

And thus we see that some notes of assurance are

are too particular, as those of the other sort were too wide and general: which notes on both sides must be heeded, lest on the one hand we presume too farre, or on the other despair too much, neither of which will end in our good or Gods glory: and therefore as in most cases a mean is best, so in this also; let us then comfort our selves with such notes as all Gods children do reach unto, being only sufficient to give to the soul full satisfaction in this question. Be sure to hold this firme to the death, that there is a wide difference betwixt salvation it self, and the assurance of it. One may seem to be sure to his own thinking, on false and erroneous grounds, when it is no such matter: and one may have assurance in him, and yet not be able to discern it in the houre of tentation, which is a kind of houre of darknesse. The very best have been to seek sometimes, and yet there is a Master-root which governs all within, and an immortal seed which more or lesse, first or last, will shew it self to be of God, and that by infallible demonstration; sometimes from the *cause*, and that is *firmest*, and holds up in fits of Desertion, but most times it disputes from the *effects* which are proper, agreeing to *all* beleevers, to beleevers *only*, and *alwayes* to beleevers, and this is *clearest*.

Wide difference betwen salvation, and assusance of it.

Omni, soli, semper.

A few lines shall serve for such notes as are proper only to the Saints, and yet common to all the Saints at all times, this proof is convertible, all believers have them, and all who

Things proper to believers.

who have them, are beleevers.

1. The Spirit of prayer shall begin to the rest: as breath is a proof of animal life, so prayer is of spiritual life, *Lam.* 3. the Prophet calls it breathing. And though it be so weak, that as *Paul* shews we *cannot utter it*, or (as the Prophet sayes) we cannot speak; yet there is still a secret lifting up of the soul; *Whosoever* (saith the Apostle) *calls on the Name of the Lord, shall be saved*: and all that are saved (except Infants) do more or lesse call on the Name of the Lord. Faith proves prayer, as from the cause: prayer shews faith, as from the effect; and what if we cannot pray as we should and would? yet a desire to pray is prayer, prayer being the desire of the soul. Do not say then, I cannot speak, therfore I cannot pray, a man is a man though he be speechlesse. Some tell us, that desire is rather a wish then a prayer, except it be intimated. But what needs this betwixt God and man? Betwixt man and man, praying and wishing may well be two things; but not betwixt God and us: the tongue of a man benummed in a palsie for the fit is of no use; but the soul within is never benummed, there is spiritual heat and blood in the soul, as long as there is life: as long as there is groaning, and but groaning, there is prayer, *Rom.* 8. 26. where groaning is, we doubt of death; but as long as there is groaning we know there is life; and sometimes this groaning is the most spiritual kind of praying. Nay, God himself will have us at a stand sometimes;

Rom. 8. 26 Aug. ep. 15. 6.

Rom. 10. 13.

Baine, help to an holy life.

Ipsum Desiderium tuum Oratio tua. *Aug. in Ps.* 37.

Si vel hoc dolemus quod non possumus orare, jam oramus. *Aug. ad Simplic. l.* 1. q. 2.

times; for some time to teach us that not only the gift, but the very act of prayer is from him, and that God must give us the very act of praying as well as the faculty; it's certain, to pray is to ask in faith, and faith one must have, ere he can ask in faith: so that the first roote of faith is a grace given without asking that, having faith (I mean the first faith) without asking, we may ask in faith; and what if many times we pray not? yet our faith may not be said then to be idle; for when we are asleep our faith is not ever idle. Dreams often shew something to beleevers, which is not so in unbeleevers, as the Philosopher saith, a vertuous man differs from a vicious man in his very dreams. To work, and not to work, are not simply opposites; but to work, and to refuse to work, this is formally to be idle, when we can and should work, and yet will not, which faith never doth; if then we can say, that though sometime it be so with me, that I am so stuft that I cannot pray, yet it is never so with me as to resolve not to be willing to pray: nature may, and doth teach most men to call upon God, as the Mariners did call *every man on his god*: but to call upon the true God, and that in Christ, that is only where faith is; for natural reason doth shew much of God, but nothing of Christ; nothing shews Christ, but revelation of the Word and faith.

Fides & non petita conceditur ut ei petenti alia concedantur. Aug. hom. 17. de grat. & l. arb. c. 14 Prosper de vocat. Gentium, l. 1. c. 24.

Scalig. Exercit. 6. & 9.

Jonah 1. 5

2. The next proper adequate is a conflicting against unbelief: this striving shews some

some opposition betwixt it self and it self. So *Paul, I and not I*, Rom. 7. 20. and again, *I and not I*, 1 Cor. 15. 10. and againe, *I and not I*, Gal. 2. 20. Faith fights against all sins, but most and chiefest against unbelief; I speak not so much of unbelief in respect of God, as of Christ: I may call it mystical unbelief, this no man can truly see, soundly feele, thorowly bewaile, but he that hath some faith in the Gospel, some belief in Christ. Reason is at a stand; this is not only too high for reason, but it is quite out of reasons element; this is foolishnesse to reason, it is not only above it, but looked upon by the best reason, as a piece of egregious folly: nothing in a man so great an enemy to faith, so trusty a friend to his unbelief, as *reason*: and upon this or the like ground the very Heathen could say, that man should not be so wicked, nor do so wickedly, were it not for his *reason*. But for the Law of our nature, there may be some wrestling in an unregenerate man, and often is betwixt his lower or middle region of affections, and his upper of his understanding; but for that fight which is betwixt reason and the Spirit of grace in a man, that is only to be found in the truly godly: and where ever this is found, there is true piety, when the strife is betwixt reason partly sanctified, and partly unmortified: so that if we can finde it our greatest trouble, that we can see and believe so little of Christ and his promises: this disputing betwixt the law of our mindes, and the law

Part IV. Chap. 1.

Unbelief mystical what?

Cic. de nat. Deorum, l. 3.

law of our members is a proof, that there are good things in us. Thus in the Gospel, *Lord, I beleeve, help mine unbelief*: he saith, *his* unbelief, for it is properly ours: Faith and unbeleef dwell in us too near together to agree; unbelief is a crosse piece, like an overthwart neighbour who is ever jangling and fiding. Do we sometimes say, *Lord, increase our faith*, and sometimes again, *Lord, help our unbelief*? then let us not say, (*we have much unbelief, therefore we have no faith,*) but rather sith I do bear my unbelief as an heavy burthen, and run sweating and blowing to my God to refresh me, and to give me ease in my soul against my unbelief, therefore I do beleeve, so then as bad an inmate as unbelief is, yet this good it doth me, that by its stirring the coales against my faith, I know I do beleeve. In skirmishing, this rebel unbelief many times gets the upper hand, but in the main shock faith useth to winne the day, as the *Romanes* used in all their battels to lose at first, to winne at last, though I confesse it doth often cost us hot water; many a prayer, many a salt tear, many a sigh, & perhaps many a fast too; this devil somtimes will not out but by a prayer and fast, we are put to starve and fast away the sorry Partner. We grieve when unbelief in some particular bouts hath the better, and are glad again when faith winnes the day; but we are never glad when unbelief is master; this crowing of unbelief, is but the cracking of a coward before he loseth the victory.

Mar. 9. 24.

Luk. 17. 5.

ctory. Faith at last doth ever winne the day. Where is no power above, there can be no rebelling; so where all is quiet, there is nothing but unbelief; but where unbelief strives to be master, there it is not Master. It follows not, I have unbelief, therefore I have faith: but this follows, I cry to God for help against unbelief, therefore it is a truth to say, *Lord, I beleeve*: for nothing sets the heart against unbelief, but faith. He that feeles himself sick, and goes to Physick against it, he may be sure he is not dead. Again, where is only historical faith, there may be an opposition in regard of the history of the Gospel; but where the opposition is in regard of the mystery of godlinesse, there is that faith which saves and justifies. This civil war betwixt a man and himself within himself, in one and the same faculty as touching beleeving and unbelieving, doth make way and room for peace; the more a man doth beleeve by an historical faith, the more he doth *tremble* at the wrath to come, as the devils do; but the more a man doth beleeve with a justifying faith, the lesse he trembles; for the more of this faith we have, the more assurance we have of our pardon and Gods favour, and the more we have of this comfortable assurance, the more we rejoyce, the lesse we tremble. Faith indeed and sense often crosse one another; but yet when a thing is partly known by sense, and partly by faith, (experience in part, and faith in part, may well consist together) assent comes on the easier

Part IV. Chap. 1.

Jam. 2.19.

Mat. 8. Joh. 20. 29

easiest and the firmer, as, *Blessed are they who beleeve and see not*; so beleeve and thou shalt see, beleeve first and see after, let faith go before, experience come after, and both breed the best assurance.

SECT. VII.

A Case; How Faith and Assurance may be where sinnes be?

WE are often at a stand, whether we do beleeve or no, for that we sin so much and so often; were we all spirit and no flesh, then this would follow: but sith we carry about us a body of sin and flesh, as well as a stock of Faith, faith and sin be, and cannot but be in the same man: wherefore our falling oftentimes into sins, and sometimes into some greater sinnes, proves no such thing, the acts of sin being not contrary to the habit of faith: its true, where fire is, cold is not; for that fire is, where it is, in the supream degree of heat: but faith is rather in remisse degrees, as warmnesse in water that is warme, mixed with some degrees of cold: besides, fire is a natural agent, which works according to the utmost of its vigour, but the habit of faith in the soule doth not produce its acts by any natural necessity, and a man who hath it, may use it, or not use it, nay may give himself for a turne or

Aquin: 1, 2 q. 71. a. 44

two

two to the contrary; not that there is more power in the flesh then in faith, backed by the potent supply of the Spirit of God; but by reason of our negligence it is, that acts of unbelief may not only stand with the habit of faith, but are compatible with the very acts of belief it self, unbelief is in our very beleeving, *I beleeve*, (saith he) *help my unbelief*; the best is but in part, therefore the unregenerate part is in part in the very regenerate part. *Abraham* did not only shew want of faith, but want of wit in the matter of *Sarah*; for, had he spoke out and said roundly that she was his wife, all had been well; but in that he hid that, and said she was his Sister, all was like to be naught, but because he did it by being overtaken with that potent passion of fear, God pitied him in this his infirmity; for (as the Philosopher saith) one is subject to one passion, another to another, but all to fear; a passion apt to shake the most constant man. I say the Lord did pitty his weakness, and his sinne proved an occasion to enrich him, he got sheep, oxen, He-asses and She-asses, Men-servants and Maid-servants by the bargain; and this sinne *Abraham* did sinne after he had forsaken all for God. Yea, he fell into the same sinne againe, and prospered in that too. The like we read of *Isaac*; no question the Lord did look upon that secret staffe of faith in *Abraham*, and *Isaac* in the time of these their sinnes. I question not but *David* did sinne when he counterfeited a fit

Part IV. Chap. 1.

Gen. 12. 6

Gen. 26.

of madnesse, yet that proved a means of his escape, and on that occasion he penned the 34. *Psal.* which shews, that the heart of a godly man is many times upright in the maine, in the very act of sinning; it's not hard to discerne a seed within, when *David* fell into those mighty sinnes of adultery and murder.

Againe, faith is not only seen in keeping us from sinne, but in the very manner of our sinning; for though a godly man sinnes the same sinnes with the wicked, yet not with that free and full consent; there is a flea the while in his eare somewhat within which offers a check and plucks him by the ell-bow, this is the sense of that in *John*, *He that is born of God sinnes not*; not I (saith *Paul*) but sinne that dwells in me; thus in a godly man there is (*I*) and (*not I*) the voice within makes the heart to recoile against the flesh. So then, sith a godly man doth thus differ in the manner of his sinning, and not only out of his not sinning, but sometimes rather out of his very sinning, he may bring sure and sound proof of his faith.

1 Joh. 3.9.

Lastly, what if a godly man sinne the same sinnes with the wicked? yet he doth returne home againe, *he comes to himself*, which the wicked do not, and this is one of the greatest acts of faith, to raise one up againe, when he is much weakened by falls into sinnes: it shews great strength of nature, to wrestle out of a great disease; so it shews life and strength of faith, to pick up our comfort out of great sinnes. *David* had never been suffered to fall

Luk. 15.17

into

into great sinnes, had not God ready for him great aip of grace, to help his faith out of such great staines of bloody sinnes. It's not easie to stand; but when we are once down, and have thereby given Satan great advantage, it cannot be easie, but requires much strength and much grace from above to get up againe. Thus to rise, is not ever from a stronger *habit*, but it is ever from a stronger putting forth of the *habit* of faith into *act*. When thus we do return to our comfort, we finde out our faith more and better then ever, albeit it be not ever necessary that in resisting and rising up again we should ever work according to the utmost efficacy of our vertue. Ah happy fall, that have been the occasion of so much good! A godly man may say when the storme is over, I had been lost if I had not sinned: I had perished, if I had not perished: I had never been so well, had I not been sick: Little did I think that God did so love me, as now I see he doth: I did never think, that it had been possible for me ever to have got away such a guest, but to be the better for it too; oh unspeakable mercy. Had I beene told before-hand, that I should have sinned such a sinne, like enough I should even have sighed my heart to pieces, all the world could hardly have perswaded me that ever I should have come to my selfe againe: but now I see what true faith can do: I finde by this, that had I not had faith, I had been undone over head and eares in deep

Part. IV. Chap. 1.

Nec in resistendo nec resurgendo operari est accesse secundum totam virtutis nobilitatem. Bonaven. l. 4. D. 14. part. 2. a. 2. q. 1. ad illud.

despair; this getting out of sinne doth more evidently shew my faith to me, and the work of faith in me, then all the sinnes that ever I have avoided and not done, or all the duties that ever I have done. Ah this is golden Physick indeed, and I will make more account of my faith now then ever. Hereafter I will take the more heed, that I do not come to such a losse again; but now that the danger is put off so well, I hope I shall be for ever more established in faith, and in the assurance of my faith, the longest day I have to live.

SECT. VIII.

Answers to Doubts as touching little faith.

YIeld not to the tentation, so as to think our faith is *none* at all, because it is but a *little*. Faith is weak sometimes for want of knowledge, *Rom.* 14. 1. sometimes for want of application, *Mark.* 9. 22. We finde, *Rom.* 14. (in favour of weak faith) the charge there and blame is laid on such whose faith was strong. But be our faith little or much, weak or strong, it is our *victory*, if we have no more
1 Joh. 4. 5 then a grain of mustard-seed, the least of seeds, which bears great boughs (as the mustard-tree doth in those parts:) it will remove mountains, mountains of sinns, mountains of crosses, moun-

mountaines of doubts; for faith doth not do the deed in and of it self, but as it doth apprehend the Lord Jesus; if a little faith did take but a little of Christ, then there were cause of trouble, because we must have all Christ, or we cannot have heaven: but now sith a little faith doth lay hold on all Christ, all his merits and vertues and makes him all ours, all is well; a strong faith can apprehend but all Christ, and all Christ may be apprehended by a small faith: as the famous *Kendal* saith *The least degree of beliefe Carries that in it, which is a sufficient evidence though it be not sufficiently evident*: the person for some respects may not receive it; as there are scarce any who have *all* assurance, so some may go to heaven without any assurance. *So he.* Did faith take hold on Christ, and not hold him fast, our comfort were not firme; what boote were it to take Physick and not hold it in our stomack when we have done? but Christ died not only that we should have faith, and that our faith should have Christ, but that it should hold Christ safe and fast against all the gates of hell; a weak eye saw all the brazen Serpent (said *Austin*,) and a weak hand takes all the pardon, not some of the pardon only: This I say not, that we must or may sit down by a weak faith, and labour for no more: but when a man would faine have more faith, and cries out, *Lord encrease my faith*, and yet it will not be: then this weak faith must be this strong comfort: for God doth sometimes give

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D. Kendal.

Luke. 17. 5.

despair; this getting out of sinne doth more evidently shew my faith to me, and the work of faith in me, then all the sinnes that ever I have avoided and not done, or all the duties that ever I have done. Ah this is golden Physick indeed, and I will make more account of my faith now then ever. Hereafter I will take the more heed, that I do not come to such a losse again; but now that the danger is put off so well, I hope I shall be for ever more established in faith, and in the assurance of my faith, the longest day I have to live.

SECT. VIII.

Answers to Doubts as touching little faith.

Yield not to the tentation, so as to think our faith is *none* at all, because it is but a *little*. Faith is weak sometimes for want of knowledge, *Rom.* 14. 1. sometimes for want of application, *Mark.* 9. 22. We finde, *Rom.* 14. (in favour of weak faith) the charge there and blame is laid on such whose faith was strong. But be our faith little or much, weak or strong, it is our *victory*, if we have no more then a grain of mustard-seed, the least of seeds, which bears great boughs (as the mustard-tree doth in those parts:) it will remove mountains, mountains of sinns, mountains of crosses, moun-

1 Joh. 4. 5

mountaines of doubts for faith doth not do the deed in and of it self, but as it doth apprehend the Lord Jesus; if a little faith did take but a little of Christ, then there were cause of trouble, because we must have all Christ, or we cannot have heaven: but now sith a little faith doth lay hold on all Christ, all his merits and vertues and makes him all ours, all is well; a strong faith can apprehend but all Christ, and all Christ may be apprehended by a small faith: as the famous *Kendal* saith *The least degree of beliefe Carries that in it, which is a sufficient evidence though it be not sufficiently evident*: the person for some respects may not receive it; as there are scarce any who have *all* assurance, so some may go to heaven without any assurance. *So he.* Did faith take hold on Christ, and not hold him fast, our comfort were not firme; what boote were it to take Physick and not hold it in our stomack when we have done? but Christ died not only that we should have faith, and that our faith should have Christ, but that it should hold Christ safe and fast against all the gates of hell; a weak eye saw all the brazen Serpent (said *Austin,*) and a weak hand takes all the pardon, not some of the pardon only: This I say not, that we must or may sit down by a weak faith, and labour for no more: but when a man would faine have more faith, and cries out. *Lord encrease my faith*, and yet it will not be: then this weak faith must be this strong comfort: for God doth sometimes give

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D. Kendal.

Luke. 17.5

Phil. 2. 13

the *will*, and not the *deed* to performe, and yet then accepts the will for the deed: and in this ſenſe a little faith may be ſaid to take Chriſt for our juſtification, as well as ever the faith of *Abraham* did: perfect comfort may come out of imperfect faith. It is true, the ſtronger our faith is, the eaſier it is for a man to come to his aſſurance that he hath faith, but be the faith ever ſo little, yet if we be ſure that we have faith, we are withall ſure that we are in Chriſt, and ſo out of the leaſt we may ſuck ſtrong conſolation, and in time it will overcome doubting. Faith and knowledge are two things, and it ſhakes not our faith to pieces, that many miſteries of godlineſſe are ſo deep, that they cannot perfectly be underſtood, nor doth the imperfection of our inward ſanctifcation prove the imperfect on of our juſtification, ſith faith is a grace given becauſe and whileſt our ſanctification is imperfect: when that is fully perfected, then faith ceaſeth as touching the act of beleeving; all the matter is, that a *weak* faith is not ſo eaſily diſcerned, we all know that is ſaid to juſtifie us, not in reſpect of the *entity* of it, but in reſpect of the *office* of it Chriſt apprehended by faith, or faith apprehending Chriſt, doth the work of juſtification: therefore faith is ſaid to be a *like precious faith*.

Aug tract. 12. in Ioan. 3.

2 Pet. 1. 1

A ſtrong childe is eaſier felt then a weak in the mothers body: ſo when Chriſt is *formed in us* by a ſtrong faith it is ſooner perceived. A great ſtar of the firſt or ſecond magnitude is eaſie

diſ

discerned then a lesser star; They who have great faith use to have greater assurance, because a great faith is found out easier and sooner: but if one get a good eye, and come to know that he hath faith, and a true one, though a little one, that man needs not wait for all assurance. A strong faith, not found out so fully, yeilds lesse comfort then a weak faith which we are certaine of; we are deceived if we think that our perswasion is weak, simply because our faith is weak, whereas it is because we doubt so, whether we have faith or not: Let a man once come to know certainly that he hath true faith, be it ever so little, he cannot but withal be perswaded that he is justified, and shall be saved. Great cause have we then to study this point, to labour after faith, and after assurance that we have faith, many of us are very earnest after holiness, and we do well, and perhaps we are drawn to it by the beauty which shines in holiness and vertue: we labour and labour, yet sometimes little is made of it; for that we do not begin at the right end. I would we would turne a new leaf, and strive more after beleeving, and above all, our getting to get faith and assurance of faith, and then holiness will come with the more ease. We strive earnestly against sinne, and much ado is made to that purpose, and withall its to be doubted, that sometimes we so cry out about sinnes, more out of a conceit to be justified by good works, then for any thing else, else we would strive first and

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most against unbelief, for true grace must be had from Christ, and nothing will fetch it from Christ like faith: nor is it any other vice so much as unbelief, that hinders this holy influence from Christ, to kill the worms which sins do breed in us whilest we are in these mortal bodies. I would we would put forth our selves more to get away unbelief, and to get faith, that vertue may come from Christ to us as from a living spring.

And as we must make out for faith, so for the free use of faith; for when we have it, we cannot use it without leave and power from God, without a continual supply of the Spirit of Christ. It is true, that morall habits which are acquired by us, when we have them, are under the liberty of our will, because the operation of them comes from power in us: but now for graces infused, and supernatural habits that are poured into our souls, these perfect *gifts they come from above* by way of infusion; and when we have them, they are not under the liberty of our will, but the liberty of our will is under them, and we cannot use them at our pleasure, but as God shall give grace so to do Wherefore we must to him to give us a power to act our faith, to put it to use, which *Paul* calls *the encrease*; and if we ask it, we shall have it: he would not give the grace to *ask*, but that he means to give the grace *asked*. His goodnesse moves him to gives us the gift to ask, and the same his goodnesse will move him to give us the

Jam. 1. 17.

1 *Cor.* 3. 6.

the thing asked: and be it but the least measure of faith, yet it carries heaven. The lost groat was *but a groat*: yet the woman lights a candle, and roves up and down to finde it, and finde it she did; sith then one drop of this *aqua-vitæ* is worth as much as our soules do come unto, let us turne every stone, and move all the friends we have in heaven and earth, to get it, and turne and winde it the right way, when once we have it. Lay all upon it to get as much faith as we can come by; for the more we have, the more sure we are like to be, the greater an earnest is, it doth not binde in law or conscience the more, but we do rest upon it the rather. But if we can rise no higher, yet if we can come to the least graine of faith, the day is ours; more is like to be merrier, but one drop will bind the bargaine; for a drop of faith doth not help us to one drop onely of the blood of Christ, but all the blood of Christ, every drop of it is all ours, and all ours for ever: It is not for nothing then, that all the Bible over are more promises bestowed on faith, then on any grace of the Spirit else; and Christ so commends faith on purpose, to make the mouths of the disciples water after it: When he had shewed what drink it was which would satisfie their thirsty souls for ever, they cry out, *Lord encrease our faith*; we may cry out, Lord, encrease our patience, our hope, our humility, &c but all will vanish except we cry out, Lord, increase our faith; if he encrease our faith he doth encrease all. Let us then dwell upon the

Part IV. Chap. 1.

Luk 15.8 .9

Luk 17.5.

sto-

stories that are in the Word as touching faith, that our teeth may be set on, our mouths water after faith, sith the least faith that is, will work the greatest wonders that are: all desire victory, faith is our victory over *all the fiery or watery darts of Satan*; every several grace brings a victory over some several sin, as patience over passion, liberality over covetousnesse, and so in the rest; but faith doth give us a glorious conquest over all, beats not one Divel only, but the whole hoast of Hell. Above all (saith *Paul*) taking the sheild of *faith* wherewith ye shall be able to quench (not onely some but all the fiery darts of the wicked, that is, the devil: and what can Satan do without a dart? his manner being to fight like a *Parthian*, flying, casting his dart when he runs away. And if we have lesse faith then we had, then we have some left still, and perhaps we do but think so neither; when we were young, heat and passion went with us for zeal, yet this was but chaff; now the chaff being blown away, the heap left is little or nothing but wheat; so that we have lesse chaffe indeed, but not lesse wheat: we have in age lesse pride, passion, presumption, conceit then we have had, but more true faith, and true zeale then we had, therefore above all things take unto you the sheild of faith.

Eph. 6. 16

CHAP.

CHAP. II.

Of resisting sinne.

GRant an unregenerate man may resist sinnes primarily *against nature*, before they be done, when they are a doing, and disallow them when they are done; but not sinnes meerly against *supernatural light* and revelation of the Word. *Aristotle* saith, all that are drunk, do repent them when they are sober, because it is sinne of natural shame, and yet on another occasion the drunkard is for his pots again; wherefore this granted hurts us not, (that some unregenerate men may resist and disallow some sinnes,) some tell us that there are some things that are evil intrinsecally, and are forbiden, because they are naught of themselves, and that there are things indifferent in their natures, and sinnes onely because they are forbidden; which seems to introduce a *summum malum* and to question whether God be the only *summum bonum*: if their be things which he doth command, because they are of themselves simply good. *Chrisostom* af-

Twisse vindic. l. 2. com. 4. & 5 n. 5. Navar. Manual. prælud. 7. n. 18.

Contra Judaeos ora

Aug. de. pecca. l. 2. c. 15.

Omne aliud a Deo ideo est bonum quia Deo volitum. l. 3. D. 19. & in quaestione.

Omne peccatum ideo est malum quia est prohibitum

Aquin. 1. 2 q. 72. a. 6 ad. 4.

Neque unius animo multis sufficere potest cupiditatibus sed ab alia, alia opprimitur & divisa fit imbecillius cum alta domi. natur & totum ad se trahit, Chrys. in Joan. 1. hom. 2

affirmes, that the very nature of things done doth not make them good, but the command and will of God. Nothing would be a sinne. were it not forbidden by God, saith *Austin*, and *Scotus* disputes it, that every thing but God is good, because it is willed by God: and indeed if sinne be the transgression of a law, there must be a Law before there be sin, if there be any thing a sinne, but as and when it is forbidden; as there is nothing good but as God wills it, so there is nothing evil but as God nills it; the things said to be forbidden because they are intrinsecally evil, were forbidden by that unwritten law, called the law of nature, which is Gods Law as well as the Law written in Tables of stone first, and in books after. But my businesse is not to dispute, but to shew that to resist and disallow sin, is not a sure proof of grace; a moral man onely may and doth disallow sinnes against nature and other sinnes too; sometimes because they are base rather then bad, sometimes he may set himself against one sin out of love to another; for though vertues do not, yet sinnes may and do crosse one anothet, sometimes out of shew, againe out of feare, but to make head against all sinne as sin, out of the love of God; above all things, to the contempt of our selves, and to hate all sinnes, as well as not to do them out of hatred to the naughtinesse of sinne, to the contempt of the world; this is it which proves a change of our nature. Books are so full of this, that there needs not much more.

As

N. 2.

As an unregenerate man may set against some sinnes in the doing, and disaffect them when they are done, and yet be still unregenerate for all that: so a regenerate man may yield too much, too long, too often, to too many sinnes, and yet be *Regenerate* for all that, but give full consent to it, and to take full content in it in doing, and when done, that cannot be, when the fact is, and known to him to be a fault. *Paul* hath made this clear to our hands, first in sinnes of omission, The good that I *would*, I do not; then in sinnes of commission, but the evil which I *would not*, that I do, yet all this while *Paul* was a regenerate man, though it were thus with him, and it proved him a regenerate man, because it was thus. He did the evil he would not, in a remisse degree, therefore he saith it is I, *and not I*, but sin that dwels in me as a tyrant, not as a King: I know that the best of men may on occasion fall into the worst of sinnes, The *Milesians* (saith the Philosopher) are not fooles, yet they do the things which fooles use to do: so many godly men are not wicked, yet for the matter of their actions, too many of them fall too much, and too often into too many of the same sinnes which the wickedest men do *practise*, but not in the same manner and degree. It is a truth, that usually godly men

Rom. 7. 19.

Eth. l. 7. c. 8.

do

do shew some of their uprightnesse even *in* their very *sinning*, and sometimes more of their uprightnesse in their sinning then in their obeying: for, when Satan thinks he hath a man where he would have him; and when corruption is strengthened, and grace is weakened, yet then to finde a striving within against sin, and such a striving as never gives over till a man hath gotten up, and is come to himselfe againe, this shews much uprightnesse and great sincerity of the heart, *the heart being the worst piece in a wicked man, and the best in a good man.* But still the question remaines, whether when he sins he do not consent to it, and delight in it? I answer, consent he doth to the fact, and in some sort to the fault too: else he could not do it. It is not possible for a man to be drawn to any thing simply against his will, for the will cannot possibly be forced, that were to unwill the will: some tell us, the outward imperate acts of the will may be constrained, but not the inward elicite acts: but the work must begin at the inward eductions and motions of the will; and if *Velle & nolle*, to will and nill cannot be forced, then the imperate acts that are the execution of those, cannot be fully constrained neither: it's granted the flesh doth consent, and I hope the will is partly flesh, and as far at it is carnal, it will and doth consent to and delight in sinful propositions: yea the worse they be, the more of it self the fleshy part doth delight in them; yet *Paul* saith, it was not

Neque animus a facto excusatur quando dicitur aliquid non ex animo fieri, quod tamen non fieret nisi animus faciendum decerneret. *Aug. de Mendac. c.* 7.

not he, but sinne which dwelt in him, the law of his mind was against it, and the minde of a man is in a manner the whole of a man, the will as regenerate hath a masterly authority over it selfe as it is fleshly, and doth call it into question for rebellion, and this is seene more after the deed is done, then many times whilest and when it is a doing. I think no free act of the will can be without some precedent or concomitant delight in the will: but this delection lasts not, it pleaseth not: This difference is in *Seneca*, Epist. 39. that in the wicked vices are turned into manners, and that they do not only tickle with some delight but please; but in the good and virtuous, they are out of their element, vices do delight indeed, but they do not please, because this itch of delight pleaseth not; there is then some kinde of consent, else the thing could not be done: yet it is but a *semi-consent*, not a *pleni consent*: it is done not simply against the will but against the minde rather; it is a mixt action partly consented unto, and partly not consented unto; and the more we consent before, the more penance it puts us unto after, this *after grief* is enough to free a man from the guilt of sin, in case it be thus more or lesse in all sinnes we know to be sinnes, and more especially in such sinnes as nature skips over, only the light of the Spirit with the revelation of the Word shew to be sinnes (as the first motions of unbelief in respect of Christ, errors about the Trinity, not doing Evangelical duties

Mens cujusque is est. quisque Cic. somn. Scipio.

Nullus est actus liber voluntatis sine aliqua delectatione præcedenti in voluntate. Scot. l. 3. D. 15.

Arist. Eth. l. 3. c. 1.

Invitum est quod molestum est in pœnitentia quia pœnitentia est invitus. videtur, Arist. Eth. 3. c. 1.

ties or doing them the wrong, or the next way,) there are sinnes only because forbidden by the Word written and the law of God, and by the law of our regenerate minds; now in case our heart do rise as touching these things it cannot but be a proof of the dwelling of Christ by his *Spirit* in us. The summe of all is, that an unregenerate man cannot resist sin as sinne, for then he would more or lesse resist every known sinne; what a man doth as a man, that is common to every *Man*. A regenerate man may yield to sin too much, too long too often, yet there is an immortal seed lurking in him, fed by an immortal spring, which will by the influence of God bring him to himself againe, which is virtually a resister of all known sinne, and will at last actually so resist sinne, as to master and conquer it.

Recta rationis judicium quod habet ante tentationem aliquo modo remanet saltem virtualiter etiam praesente passione licet non simpliciter. Durand. l. 2. D. 30. q. 5. n. 6.

The comfort of all is; that though it be long first, yet he shall recover out of his falls: in the mean time he may learne to wait. In law a woman is interpreted to be free, if being assaulted she do resist and cry out. Resist, cry out to God, and in the Court of heaven we shall be held as guiltlesse and faultlesse. Howsoever with a broken heart give it time, and God will grow friends with us againe: see this in the Prodigall youth, who did runne away from so loving a father, but at last he came to his father, and then he that before thought himself too good to be a sonne, being humbled, he thought himself not good enough to be an hired servant; I am no more wor-

Luk 15. 12

worthy to be called *thy servant*. The Prodigal did not what he did by chance or mistake, but wittingly and too willingly: He would have his portion, nothing would serve him but he must have his portion in his own hands, and for all this when he was once humbled, his father at the first sight, ere he spake one word, took him into his favour: where sinne had abounded, grace and favour did superabound; the text saith the *best robe* (the original is, *that robe, that prime robe*, as if he should say, the robe of all robes) was scarce good enough for him; the Prodigal said not he was no son, but that he was not worthy to be *called a son*. Go on then and return, expect more sense of Gods favour then ever, and know that the *robe of righteousnesse* is thine. I speak not of having a *new robe simply*; but a new claime: not a new title, but a new fruition of an old title. And what if our sinne be since our calling? so was the sinne of the Prodigal: he was a sonne, had God for his Father before he turned Prodigal, yet at last his Father did not hit him in the teeth with old matters, but of the two was rather angry that he came in no sooner.

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πλὴν στολὴν πλὴν πρωτην.

But it is weeping crosse brings me in; So it did the Prodigal; he made a vertue of necessity, yet he found favour in his fathers eyes.

Ob. *Sol.*

But I did not feel any actual resistance in the doing of what I did. No more do we finde that the Prodigal did: he was carried headlong against his general resolution, so may we

Ob. *Sol.*

be when the tentation is ſudden, violent, cunning, one, or all theſe.

N. 3.

Some briefe particular caſes about reſiſting.

1. About reſiſting in dreams.

A godly man, whether he eat, or drink, or ſleep, or dreame, muſt do all to the glory of God. He is under God and his Law; ſleeping and dreaming as well though perhaps not as much ſleeping and dreaming as waking. The Philoſopher, though an Heathen, ſaid long ſince, that his vertuous man differs from a vicious man in his very *dreames*. And another holds, that the dreams of Philoſophers ought to differ from the dreams of other common men. And we finde in the old times that God himſelf did make uſe of dreaming dreams for the good of his Church. The manners of the minde do too much follow the complexion and humours of the body, and the body doth much in dreams; in ſleep the rationall ſoul is not immediately bound, nor the Phanſie neither, but by participation. Sleep is properly *a ligation of the outward ſenſes*, therefore the wiſeſt of Phyſicians make uſe of dreames, to finde out what humours moſt affect the body, and ſick mens dreams diſcover ſomewhat of the body: why may not much be had out of dreams to diſcover the quality and complexi-

Ariſt. Eth. l. 1. c. 13

Plato In Theæteto.

Hipp. de inſomniis. Galen. de præſagitione ex inſomniis.

on

on of the soule? In the day a man hath great help from his reason, and from other occasions: but in the night when one is asleep having not his reason at command, one would think that Satan then had the advantage, and so he hath too much, and the rather for that the sensitive part of a man doth do much in dreams, the proper organ of dreams being the phantasie a *sensitive faculty*. And besides, Satan can do nothing immediately on our wills, but he can infuse almost what he wil into our phantasie: whence we reade of diabolical dreames. Now then for a man to finde himself much free from sinful dreames (excepting some few who scarce ever dream) & when they come that his heart is set against them, even to cry in his sleep, because his fancy is carried away with wicked thoughts, this is an high point of resisting; chiefly if when he is awake, he humble for it and go to God to be his friend, not only in his thoughts waking, but in his dreames sleeping, and do order his multitude of businesse in the day, that his dreams may not savour of *Vanity* or worse in the night; we cannot be ignorant how much our holy God and his holy Angels did use to do, and can do in causing and ordering our dreames in the night, except we be ignorant in the Scriptures. Corruption in our sleep hath a great advantage over us, over it hath when our senses are free, the pores (as 'twere) of our souls lying too too open. And the devil being an Angel is able without our

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Eccl. 5. 3.

leave (though not without Gods leave) to breath inspirations into the fancy of man; immediately without use of the senses, and to offer them to the understanding; now albeit the understanding do not use the phantasie as an *organ*, yet it must needs ordinarily use the phantasies of our imagination as an *object*: As also Satan can do much by the mediation of our phantasmes, to tickle with delight and to juggle the consent of the will: & which is more, I think the devil hath some power to cast in some flashes of illumination into the minde, and can hold a candle to our very reason; and for the sensual part of a man, he can follow it immediately with suggestions one upon another, and so to stir up desires and delights. Wherefore, if when we are asleep, and are under so many and so great disadvantages, we find that our hearts even then can and do rise at sinful dreams, and are ready to wake for the grief we have at nocturnal suggestions; it it is a fair proof that we do resist and disallow sin with a thorow dislike.

Intelligit speculando phantasmata. Arist de anima, l. 3. c. 7.

N. 4.

Quest. *May not a regenerate man yeeld to a lesser sin to avoid a greater?*

He may, but he ought not. I know not what sin for the substance of the act a regenerate man may not do except *the* blasphemy against the holy Ghost: that sinne he cannot do, because

cause he cannot sin that sin, but he must allow it in judgement and affection. Philosophers tell us that warme water works as cold in relation to hot water: and we look on a lesser evil under the colour of good when it is to put by a greater sin. But it is a true rule, that a lesser sin allowed and made choice of, is more guilty then a greater sin yeelded unto by occasion of some cunning or strong tentation: and therefore it is not properly to chuse a lesser, but rather a greater sinne: we must not chuse a lesser, were we sure we should thereby avoid a greater: we must stand it out against all known sins, great or small, and leave the successe to God: for if we must not do the least sin, that the greatest good may come therof, then we must not chuse the least sin that is, to avoid thereby the greatest sin in the world. For if we must not (as we must not, *Rom.* 3.) *do evil that good may come therof*, no not the least evil to procure the greatest good, for that the least sin is directly against God the chiefest good, then much lesse may we do the least evil to avoid the greatest evil that is. Let the avoiding of the worser evil be counted comparatively a certain good, yet it is a lesse good, then for that which is *simply good* to come thereof. Sith then, any evil is not to be done, that any good may come thereof, it follows that a lesser sin is not to be done, to avoid a worser sinne. It is against the nature of any sinne whatsoever, to be chosen; sin is not eligible upon any

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termes whatsoever. Treason may be an occasion to illustrate the grace of the Prince: yet treason is not to be chosen on that condition; a fever may accidentally be an occasion to settle our health, yet a man ought not to chuse a fever on those termes; one sin may prove a means to cure another, as one disease may another, yet not to be chosen at al. There is no good connexed to any sinne, that we should rather chuse then that good to which all sin is opposite, that is, that divine good which is in God, as is demonstrated in all the commandments of God.

N. 5. A case.

Whether, when a regenerate man doth (as sometimes he doth) sin against knowledge and conscience, he therefore doth allow himselfe in those sinnings.

All sins are *materially* sinnes against conscience; for if sinnes be (as they be) breaches of the Law, and this be (as it is) the rule of conscience, then sinnes must needs be all of them in this sense against conscience. But those are said to be *formally* & actually against conscience which are done against the *known checks* of conscience, and such a *Regenerate* man may fall into; and herein we grant he doth sinne with too much allowance; yet (as before so) we say it is but a semi-allowance, but not a pleni-allowance; there is not a dead,

dead, but an hid principle within, which when it comes to it self will recal all. A man in tentation is like unto a man in a stinking dungeon, the smell is a little death unto him at his first coming; but when he hath been in a while, there is the same stink, but he smells nothing: No sooner is he out of prison and taken the fresh air, but he smells the stink of the prison if he come but nigh it: so at first in the tentation there is a smelling of a stink, there is no stink like unto sinne, in a sense there is nothing stinks but sinne, or long of sinne; nay, sinne makes the sweetest smell that is to stink; it makes the Word the savor of *death unto death*, the stink of all stinks; but when one is once accustomed to the jakes of sin, he smells nothing; but when he is off from that stinking puddle, and hath recovered the free use of his sense againe, the stink of sinne is smelt and is anuisance to us: so *David*, *My wounds stink because of my foolishnesse*: and stinking wounds do threaten danger: and this shews that there is in a godly man when he is at the worst, some seed or other of grace in one corner of the heart or other, of a dissenting quality from sin; which when time serves, and the storm is over, will bring forth fruit unto righteousnesse: and therefore it is said not *seed*, but *fruit* is sowne for the righteous: wherefore in a righteous man there is a seminal antipathy to sin.

Part IV. Chap. 2.

Simile.

2 Cor. 2. 16

Psal. 38. 5

Habeat ali. quis sanum olfactum, sanis quo modo putreant peccata. August. in locum.

N. 6. A case.

How can a man sin, such sin is first in the will, & the wil can will nothing, but what is good?

It is true, the will cannot reach beyond its own object which is good: but what good? either that which is good, or that which appears good; good in truth and shew, or good only in shew and not in truth. The will may without sin take a lesser good, and leave a greater: but then it is sinne, when the will doth will that which is good onely in shewe: there is somthing or other steps in and cozens us, making us beleeve, that for the present exigence it is better to take the good of pleasure, or profit, or honour, rather then of holinesse, or honesty. There was a *nescience* in the understanding, before there was sin in the will of Angels or our first parents: *a not knowing of many* things, and yet is in Angels; but no deceit or ignorance of any thing it was bound to know before there was sinne in the will. Errour in judgement is a punishment and consequent of sin: the punishment must needs have been before the crime, if there were errour in the judgement before sin in the will, and God should have been a punisher of the creature before the creature were as an offender. 'Tis true, *Paul* saith, 1*Tim.* 2.14 that *Eve was seduced, being in the transgression*: so that she was in the transgression, before

Rom. 7. *Error in intellectu non potuit esse ante primum peccatum circa principale objectum, sed error proveniens ex nescientia vel inconsideratione alicujus circumstantiæ erat & fuisse necesse est in intellectu Adami ante primum peccatum*, Durand. l. 2 D. 5. q. 1 n. 11. & 18

fore she was deceived: if not before in time, yet in nature: this her being seduced was not her first sin; for though it did go before the outward act of her sin, yet it did follow her sinne of internal pride of her heart: for the woman had not given credit to the inticements of the Serpent, except first her minde had been tainted with the love of her own ability, and with a certain proud presumption of her self. *Chrysostome* drives at this to be the sense of that place, that *Adams* sin was as no sin in comparison of the sin of *Eve*. Howsoever, notwithstanding this place it holds firm, that sin begins at the will, & if the understanding present any evil to the wil as evil, the will cannot will it as evil; therfore evil comes clothed in the skin of a sheep; and the appearence of goodnesse arising out of the profit, or pleasure, or honour which sin brings in the mouth of it, cheats the will to accept of that which is evil, but doth not come in the appearance of evil. Thus sinne crept into the Angels at first, when there was nothing to bribe them to sin from within or without; nor was there any thing, but the Serpent without to draw *Adam* aside, but the mutability of his will. God took no grace from the Angels, he took none from *Adam*, but with-held the actual supply of his spirit, and so sinne came in, sinne having only a *deficient* (not *efficient*) cause; and thus *Adam* sinned, and let in a flood of corruption into us all. The Apostle doth not say, that *Adam* sinned not, but that he was

Part IV. Chap. 2.

Driodo. de lib. Christ. l. 1: Becan. Sum. par. 1 Tho. q. 49 a. 4. ad 1. Aug de Civ Dei, l. 14. c. 11 Epist. ad Olympiam.

was not deceived, *i.e.* not deceived as *Eve* was by beleeving the Serpent. Some tells us, that the wil must necessarily follow the last dictate of the understanding: but herein I think they tell us a tale. I must tell you what a great Scholar and a great man told me long since; that the practick understanding and the will are one and the same faculty; and if so, then the will by this Philosophy must but follow it selfe: and were this true in Divinity, then there needed onely a distinct and cleare enlightning of the understanding: there is no use for grace to sanctifie and rectifie the will, which was condemned long since as a brat of *Pelagius* in *Paris*: nor were there left to the will any power to resist or to refuse. It is in so many places of *Scotus*, that I think it lost labour to cite any, that the will is as Queen Regent, the understanding but as Lord President of the Councel: and though the will cannot go out of her own object, and cannot act without the understanding, yet the will hath power over the understanding, and not the understanding over the will, yet both under God; the will is more corrupted then the understanding; and how doth sin quarter most in the wil, if the wil have nothing to do, and cannot chuse but follow the last resolution of the understanding? I can chuse whether I will understand this or that, I can chuse whether I will, will it or not, I can see the better and follow the worser: and thus when we sinne, we are said to sinne against knowledge.

Zabarel. de facult. anime, c.13

Vid. App. Lumbardi.

Video meliora, deteriora sequor.

ledge. No man can follow the worser as the worser, though he saw it to be the worser in the view of it in the general, yet actions being of singulars, he takes it when its to be don and chosen, to be the fitter, and in one respect or other, the better from the present exigence. The Heathens saw, that no man can will vice as vice, but under some other colour. And *Austin* saith, that not only we *would* not be miserable, but that we *cannot* chuse to be in misery as such: so that when men make away themselves, they do it not to be in misery, but in the push they do it, as thinking to be freed from misery: and therefore it is held, that there is some mistake by reason of ignorance, if not *antecedent* to it, yet *concomitant* with it when it is made choice of, as *Paul* saith, *It is not good to touch a woman, yet to avoid fornication, it is good.* So again, *Hushai* said, The counsel of *Achitophel* was good, but *not at that time*: so because it is known to be naught, the mind saith it is not to be done: but the will being corrupted casts a countermand on the understanding: & then forsooth, to avoid molestation, to wooe som advantage or other, it is concluded as fit to be done, & here there is no full allowance, because there is such strife and dispute whether fit to be done or not; it being natural to us to desire to be eased of the present tentation, it matters not on what terms. These two Arch-jugglers, sinne and Satan, do often cozen us out of our general resolution, when we come to particular actions, by

Enchirid. c. 73

Scot. collat. 19

1 Cor. 7

Simile.

by casting a mist before our eyes; that like as in a mist we cannot know where we are, when we are in places we knew well enough out of the mist, and so we lose our selves and our way: but when the mist is gone, and it once clears up, then we enter into complaints with all the bitternesse imaginable, then we wring our hearts & hands, and are even ready to cast our selves into the pit of despair; & wo is me (saith such a sinner, when his eys are once open) that ever I was born to sin thus against knowledge, conscience, and mine own resolution! This complaining after, shews how it stood with us before, that we were betwixt two, and did not fully allow our selves in it, but were led aside into a wood by our own concupiscence; and therefore we must comfort our selves, that all this was but in the fit, that it was rather the sickenesse which I was under, then I that did it. Learne hence, that knowledge without strength of faith and hope in God, will not do; that our resolutions of themselves will not hold; that in part we may and do allow that in our affections (which are so many little *wills*) as delightful and convenient, which we did disallow in our judgements. So that there is allowing and disallowing, a consenting and dissenting in respect of divers faculties, or of divers principles in the same faculties; but the judgement carries it at last, and draws from us bitter teares and heavy complaints, that ever we were so *foolish in our imaginations*, as to do

Rom. 1. 20

that

that which we did know to be naught. I do it as I am flesh, I do it not as I am Spirit. And thus we see how a man is said to do a thing he knows to be naught, and yet in the higher and better part of his soule he disallowes, which is the reigning part in *title* ever, in *act* often. Part IV. Chap. 2.

N. 7.

As touching resisting, when it is doubtful whether the fact be a fault or not.

All regenerate men should be on the safer side, and should shun all that hath any appearance of evil *to them*, though it do not appeare so to others: or if it do to others, but do not look like sin to them, then this rule doth not binde them: and for necessary duties, all the appearance of evil must not hinder us from doing them; we must not leave any thing undone, which is and ought to be done, for all the *shews* of evil in the world. But such is our corrupt nature, that we are too willing to believe what we are willing to have, and if the conviction be not full and cleare, a good man may venture too farre in sin, and suffer his cunning wit, and false heart to deceive him, as though it were a great question, whether it be sinne or not; thus because he is not willing that any pleasure of his should be sin, therefore when some good and learned men publish any thing in defence of gaming, they

1 Thes. 5. 22. *Calvin in locum.*

they write upon it that it is not to be questioned, but that it is lawful, and are over head and ears in Tables, Dice and Cards, ere they are aware: and when *Abraham* a man famous and known for his holinesse, was enticed by his beloved *Sarah* to take *Hagar*, the Church might well wonder how on a sudden they were full of foolish and strange Polygamy, which once grown to a custome did so beblinde the very best, that one would think they did strive who should multiply wives most: and when this disease was once entred into the Church by the hands of *Abraham*, it was practised as though it were rather a vertue then a vice, albeit directly against the institution, neither was it cast out of the Church till the captivity of *Babylon*. Look on the Word, it is out of question polygamy was and is a sinne, but look on *Abraham* first, and on all the worthies almost in the Church, and if at first they did make some scruple and question of it, yet being led aside by their own concupiscence after Satan, it was in their sense out of question that it was a lawful thing to have more wives then one, & that without stint. The Philosopher notes of *Eudoxus*, that he prevailed much in disputing for pleasure, because he was no voluptuous man himself: men did imagine, that he spake the truth, because herein he did not speak for himself, and thus we see how apt we are to venture upon things that are naught without making any head, or resistance; because we are led on by the example or doctrine

Gen. 2.24
Mal. 2.15
Mat. 19.5
8

Mign. moral. l. 2 c. 6. Eth. l. 7. c. 7.

ctrine of some men in fame for holinesse, or learning or both. Part IV. Chap. 2.

Indeed if we forbeare and resist upon every scruple, we shall never sit in quiet in our hearts: for, what with the cunning of Satan, and the deceit there is in sinne, we are soone brought from one scruple to another, till we scruple at every thing and forsake all Ordinances as the safer side. Some question, whether it be not superstition, to abstaine from a thing as unlawful, except we be sure of it? 'Tis true *Paul* did forbeare to take pay: but he did not refuse it as a thing in it self unlawful, but upon other considerations. In matters of Divine worship to forbear as sinful, when 'tis no such thing, is *negative superstition*, as, Touch not, taste not, handle not: Col. 2. 21 but in another case when men are not setled, but rather as *Meteors* hanging betwixt two, & though one use all ordinary diligence cannot tell which is which; a regenerate man may step too farre, and do that which is sin, but not as *sin*, because is not sufficiently convinced that it is an errour or a sin; *sufficiently* convinced, I say, for if a man stay till he is so convinced, that no scruple creeps in, there wil be no resolution at all; for Satan hath (as they tel us, who have great skill in opening the secrets of the *black* art) great advantage to work almost what he will (God permitting) on the phantasie (which is the looking-glasse of the understanding) and can thereby fill the head of a man full of proclamations, Wierus de Præstig. Dæm. l. 3 c. 9. & de Lamiis, c. 10.

and

and cover all with a misled uncertainty: so that if we harken to our own foolish wits, and vaine hearts we shall do nothing but stumble at straws, whilest we are under the lure of the tentations of our own concupiscence, and the guiles and wiles of the devil. But when the doubts are such and so grounded, that it doth so perplex us, that we cannot finde any probable light, to finde out which is which, which lawful, which unlawful, here the safer part is to be chosen; provided, that there be not something to move us to doubt of these doubts, whether they be true doubts or not; so that we must abstaine from all appearance of evil, if in abstaining there be also no appearance of evil, else we should be bound to that which is contradictory, as to abstaine & not to abstaine from the same thing: wherefore we must resist and desist when it hangs in suspence, which is which, but when we come to look upon it as very probable and morally certain it's sufficient to settle us; else who can tell how to do his duty to his father, or to his Prince, sith he can have no further certainty then moral assent built upon the credit and voice of other? which voice we have all reason to beleeve, and no reason but to beleeve: so that still the Sun shines on the safer side, as it is safer not to game then to game, not to polygamy it then to venture on it, not to put money to usury then to put money to use, not to follow the fashion then to dote on *strange apparel*? it being out of question that it is no

Zeph. 1. 8

sin

sinne to abstaine from these practices. And when once we are setled on good grounds (as all ought, and do desire to be) then we must not turne again to unstable doubting, because we are assaulted with some arguments we cannot answer. There were a Sect of Philosophers, whose opinions was, that nothing could be known for certain, but this one point, *that there is nothing certain*; wise and learned men have agreed, that it shews great weakness in a mans brain, to have his principles shaken, because he hears or reades some objection to the contrary, which he cannot unriddle. Alas! things that are false, may many of them many times come with more shew of probability, then that which is true. It is enough that we know it to be a fallacie, though we cannot in particular discover *how*, being we know it to be contrary to that which we *know* to be *true*.

Part IV. Chap. 2.

Sceptici.

Cic. in Lucullo.
Arist. de continuo.
Cic. in Lucullo.

H CHAP.

CHAP. III.

Of Prayer.

PRayer was proposed as an instrument of great and necessary use to save us harmlesse from sinful motions, and Satanical tentations: and the best that are, are daily to cry out, Lord, *lead* us not into tentation? Lord, pardon us, for that in many things we are drawn aside by our *own* concupiscence; and in many things we sin, *the best of us all*; Lord, take away our concupiscence, now some, then some, till thou hast taken all away: Lord, keep away, and break the blow of Satans tentations. And as we are to pray away our *sins*, so we are to pray away our *doubtings*; Lord, help our unbelief; Lord, exercise our faith. And that we may the better hold out in *Prayer*, we must not only have an eye to the *Will*, but to the *Power of God*; the best that have been, have been apt to stumble at the Power of God; so *Moses* for a man. *Can* God feed six hundred thousand in the *Wildernesse*? So *Sarah* for a woman, did smile at the promise, as though it

Ignosce nobis ea in quibus sumus abstracti à concupiscentia Adjuva ne abstrahamur à concupiscentia. Auser a nobis concupiscentiam. Aug. de peccat. meritis l. 2. c. 4

Num. 11. 21.

it were impossible that she *now at last* should give suck. Thus in the Old Testament: and in the New Testament: *So the Disciples*, They did beleeve that Christ was God, and yet they could not tell how to think that he *could* still the tempest, except they did awake him: and for our parts, we have advantages over they had, who lived when Christ stood under the forme of a servant: this did dazzle their eyes, that they could not so well see into his omnipotencie, as we who have Christ in heaven, freed from all infirmities, full of all glory, to pray to, and to pray by; and yet we are too apt in our *prayers* to conceit that God is too *like us*, can do what we can, and when it is once quite past our power, we doubt it is almost past his power also: Wherefore the better to stay us in our staggering prayers, we must be well setled as touching the nature and power of God, the Office and Place of Christ, and then we shall the easier prevail with God, and have power over the Angel. So all things are said to be *possible to him that believes*, and nothing impossible to him that prayes; so be it he prayes beleeving. Our prayer is but a prayer in name, except it be made in Christs Name, who is our friend in Court, our *Advocate with the Father*; he needs not doubt to carry his cause, when the Sonne; who is his Advocate to plead his cause at the barre, is the Judge to sentence his cause on the Bench. Christ our Advocate will never forsake his Clients: he looks for no fees, but thanks only; our Advocate

Part IV. Chap. 3.

Ps. 50. 21

Dei posse velle est & non posse nolle. Tert. adv. Prax cam. c. 10

1 Joh. 2. 1

Advocatus tuus erit Judex tuus Aug in Ps. 66.

care is equal with thy Father, and hath as much to do in the Court as the Father. We say we doubt not but he is willing to grant our request: we have no cause to doubt but he is able; ground we our prayers on that of *Paul* that he is able even to subdue all things to himself, and then our prayers will be firme and stable.

Eph. 3. 21.

N. 1.

Particular Exceptions and Tentations as touching Prayer.

The first, that Prayer is of no use, and that when a Prayer is made, there is need of a new Prayer to beg pardon for the defects of that Prayer, and then another Prayer to heal the flawes of that Prayer, and then another to do as much for that, & then there would be an infinite progression, without any stop at any prayer. This is holpen by making the mercy of God, and merits of Christ a stay, to stay ourselvs & our prayers on: we see that we get request many times for some friends sake, rather then for the parties sake: So God doth alwayes grant our requests for Christs sake, never for our own sakes. Albeit there be too many defects in our prayers made, yet sith there is not any defect in the merits of Christ, for whose sake only they are granted; our Prayers when at the worst, being made in the Name of Christ, may stay their heads in the bosome of Christ. We need not pray for Angels, we must not pray to Angels, nor in the name of Angels, but only in the Name of Christ. Christ hath our nature, which

which the Angels have not; therefore he is more willing to do us good, then any, or all the Angels in heaven be or can be; he is *acquainted* with our griefs, and can pity us the better; He had (we know) no sins of his own, but our sins were set on his head, *he carried our sins*, by the which dispensation of his, he did experimentally learn the better to relieve us in our sins. Many particular crosses which we have, he had not; as for ought we know, he was never sick, or lame, or blinde, yet by the benefit of his health, his legs, his eyes, he had experience what it was to be blind, to be lame, to be sick; and he not only had such compassion when he was in the dayes of his flesh, but he yet hath as man; for albeit now he cannot cry for us, (tears being incompatible with a glorified estate) yet he hath the same bowels of love and compassion in him, and perhaps in a greater intention than he had when he did weep over *Jerusalem*, and therefore we are to put up our prayers in his Name, and to stay upon his intercession, and not run our selves in a circle still an end, without stop to be praying a new for pardon of the frailties of our prayers, the last resolution being into the mercies of God and merits of Christ.

Part IV. Chap. 3.

Esay 53.

The Schools themselves have agreed that the first disposition of the heart must needs be without any preparation antecedent, (else the first could not be the first); Christ having merited it for us, and therfore there needs no such disposition to prayer: for then we may as well

Aqu. 1. 2. *q.* 109. *a.* 6.

Par. de grat. & lib. arbit. l. 5. c. 1. Scot. sent. l. 3. D. 2. q. 2.

say, there is to be a disposition previous to that disposition, there is no way left but to rest in the love of God and bleood of Christ to pardon what is amisse, to accept what is well: wherefore we must look up to Christ who hath merited for us of his Father that our prayers, were their weaknesses more and worse, shall be accepted, and these his merits are made ours *meritoriously* by Christ himself and his satisfaction, and *effectually* by his intercession, and we by our praye s do apply the merits and intercession of Christ by way of *disposition*. In tentation all is in an hurry, the soul is halfe asleep, and we had need look hi her then our selves, and hi her then our prayers for comfort: it is not for our sakes, nor for our prayers sake then that we or they are accepted at the Throne of *Grace*. Our prayers will not support our hearts with the least hope, were it not that they and we are laid up in the bosome of Christ. Indeed our prayers would be of *no use*, were it not that God doth hear our prayers, not for our sakes, or for our prayers sake, but only for Christs sake. He doth hear us upon our prayers, but not for our prayers. Christ doth offer up our persons and our woodden prayers in his *Golden Censer* to his Father; wherfore we must not dispute ourselves out of our comfort, nor suffer Satan to put us besides our prayers, because our prayers are but so so. A father gives to a child because he is his father, ere the childe hath done good or evil; not because the childe is such or such

Scot. Quo libet. q. 20. Christus solus determinat & applicat sua merita meritorie.

Rev. 8. 3.

a childe; or makes such or such requests: yet he doth expect that his childe (so be it he be of sufficient age) should do so much as come and aske, to make the child the better *to receive, to retain*, and *to esteeme* the things he means to give. God he gives us the *best* things of all before we do or can ask: which shew that our asking is not the cause of his giving. *I was found*, saith he, *of them who sought me not*. How can that be, that he should be found of those that seek him not, sith we finde those things we seek for? Are we not said to finde sometimes some things we seek not for? The meaning of the text is plain, that God comes to us first without our praying, or so much as thinking of him, as he did to *Paul*, to *Matthew*, to others: but when once we taste the sweetnesse of him, then we seek after him, and seek for more of him still, till we come to Heaven. Part. IV. Chap. 3. Isa. 65. 1

The greatest gifts of all (Christ and his Spirit) are given unto us before we can pray: now if God can find in his heart to give us the greater without any prayer, can we doubt whether he will give us the lesser when we pray as well as we can? Christs intercession is it which doth the deed. God cannot except against his intercession (he hears him alwayes) nor will he against our prayers: as good say his intercession is of *no use*, as to say our prayers are of *no use*. Nor that we are so good, or our prayers so good, that he cannot take exception against us and our prayers; but

because Christ is so good, and his intercession for us is so good, that he neither can nor will take exception against him or his intercession for us; and in this case Christ and Christians make one person as 'twere in Law; his intercession for us, and our intercessions for our selves are a l one intercession. I speak not this, as though that when we pray at randome, that Christ doth joyn with us, and put up such prayars; no, no. Such intercessions are not of Gods enditing: but when a poor Christian doth his best, and layeth all upon it, to poure out his soul to the Lord, and yet cannot do any great matter, those prayers are of good use, though prayers not so much prayed, as said, without any faith at all, are of no use at all. Christs intercession for us is accepted as meritorious: our intercessions are accepted in and through his intercession, *as worthy of acceptation*: we sometimes pray amisse, and then we misse our aim. Sometimes we put up foolish prayers, we ask we know not what: wherefore we must pray in some knowledge, in some faith, and then our prayers are in request in heaven for Christs sake. Do not think that all that a good man saith or doth, is accepted, because his person is in favour: but whatsoever he doth, that is not repugnant to goodnesse, to right reason, and to true religion is accepted: this acceptation is no merit, for it presupposeth the merit of Christ. We in our prayers are not accepted because our prayers are good, but because of Christ, and for Christ it is that we are accepted for

Non quicquid bonus homo facit acceptatur sed quicquid facit non repugnans bonitati & certæ rationi Scot. Quo lib. q. 17. Sicut voluntas divina accepat alia in tali gradu. ita sunt bona in tali gradu & non è converso. Scot. Quo lib. q. 17.

for good. For ſhould God mark what is amiſſe, or what is done amiſſe, who could ſtand in his ſight? All would be naught, and come to naught for us: yet this excuſeth not us in our heartleſſe and heavy calling on his Name; the Spirit of prayer makes no ſuch concluſions, as not to care how we pray, becauſe our prayers come to hearing, not for our ſakes, or for our prayers ſake, but for Chriſts ſake, and his interceſſion ſake; faith will call upon us to call upon God much, frequently, fervently, and when we have done our beſt, done all we can, to confeſſe that in the way of ſatisfaction our prayers are unprofitable prayers, that all lies on the ſcore of Chriſt and his interceſſion; and what if we be ſo dumb, and our hearts ſo ſhut that we cannot ſpeak? Yet Chriſt and Chriſt his interceſſion is ſpeaking for us day and night. I ſpeak not of much ſpeaking, nor againſt much ſpeaking, but when we think to be heard for our much ſpeaking; no, no, 'tis for Chriſt, and to him our faith muſt carry us in our prayers and teares, whether we ſpeak much or little, and then we ſhall carry all in Heaven, and all in Earth: ſo in the Old Teſtament, their uſual time was at the time of the ſacrifice, and theſe ſacrifices were types of the Meſſias: ſo that be our prayers long or ſhort, they muſt come in the hand of the Meſſias, and then our prayers ſhall be welcom to the Court of heaven. This is clear, *Judg.* 20. when there was no King in *Iſrael*, the reſt of the Tribes reſolved to war with *Benjamin*: and

Heb. 7. 25

Plus gemitibus quam ſermonibus agitur, plus fletu, quam affatu. Au. ep. 121

and though the odds by far, was theirs, yet they went to counſel to God? they ſhould have asked, whether they ſhould fight or not; but they took that as granted; their queſtion was, who ſhould go up firſt? Gods anſwer is, *Judah*: they fight, are beaten; then they pray, are beaten; they faſt alſo, are beaten; then they go to counſel again, and now they ask not who ſhould go up firſt, but whether they ſhould up (not againſt *Benjamin*, as before) but againſt our brother *Benjamin*: as though they did think they were beaten; becauſe it was a civil war againſt their *brother Benjamin*, they are now humbled, take Chriſt along with them, make a general Muſter, (all the people) they faſted, wept, before the Lord; ſo they did before, but now they offered *burnt-offerings* by the hand of *Eleazar* the Prieſt, and win the day; ſo that prayers and faſting dayes, weeping and humbling dayes come to little without Chriſt our burnt-offering. I ſpeak not this of Chriſt, to countenance that toy in any, as though Ordinances did nothing, and Chriſt muſt do all. There were who were not for *Paul*, nor *Cephas*, nor *Apollos*, but were all only for *Chriſt*; but this is to divide things which God hath joyned together; Ordinances can do nothing without Chriſt, Chriſt will do nothing ordinarily without his Ordinances; they may go and ſay they are above Chriſt, who do and dare ſay they are above his Ordinances; they may as well ſay they are above Chriſt himſelfe: His Ordinances are

v. 26.

1 Cor. 1. 12

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great Ordinances, mighty *through God* (but not without God) to batter down ſtrong holds: the brief of this is that God can do all without prayer or any Ordinance elſe, but ordinarily he will not; prayer can do nothing without him; So we ſee, *Judg.*20.28. when once they had him at their burnt-offering (a type of Chriſt) whereas before it was only Go up, but now, *Go up* (ſaith God) for *to morrow I will deliver them into thine hand*: they are not only *permitted* to go up, but they are commanded to go up, and promiſed to proſper: ſo that prayers, teares, faſting, comes to nothing without a burnt-offering, that is, without Chriſt. Part IV. Chap. 3. 2Cor.10.4

Num. 2.

What muſt be done, when we finde no good by prayer?

We think that no good is had by prayer, becauſe when we pray againſt ſins or croſſes; ſinnes ſometimes are the worſe, croſſes are the more: ſay it be ſo to our feeling, yet pray on ſtill. *Paul* did pray thrice, that is, often, as *Daniel* did thrice a day, at what time there could be no burnt-offering (a type of Chriſt) in the world, he did all he could then do; he opened his window, did look towards *Ieruſalem*, i.e. towards Chriſt; and yet it would not do according to his mind for the preſent, but he had Gods Grace which was *ſufficient* for him: ſo that though he had not that he did ask, yet he had that which was *ſufficient*: ſo that God may be ſaid 2Cor.12.1. Dan.6.10

Aug. in Pſ. 90

ſaid to grant us when he doth deny us: as the patient asks the Surgeon to take off the plaiſter when it akes, the Surgeon denies him, and all for his good, for that he knows it muſt ake ere it will heal: it is *Auguſtines* obſervation: ſo that *Paul* himſelf had no anſwer, till he had prayed the third and laſt time: and he had not the thing in kinde, neither which he asked for, but that which is better, his grace ſhould be ſufficient for him; nor (as *Chryſoſtom* notes out of the tenth *verſe*) did *Paul* think much of it that he had not his deſire punctually granted him: for God doth grant us our prayers even then when he doth not give us the things we pray for: yea, he doth grant us by denying: the errour is, for that we think the Lord grants nothing if he do not give us that, or all that we would have: and if when we pray moſt againſt ſin, we think ſinne the worſe, it is not worſe, but it ſtirres worſe, and like a kennell the more we ſtir it, the more and worſe it ſtinks: when we caſt water on the fire, the fire is not more, but yet it ſmothers more; ſo when we pray againſt ſin, ſin is not worſe, but it may ſtink worſe; ſin is not more, though it do ſhew more. Pray on ſtil, and prayer at the laſt will pray ſin quite away; count it a matter of praiſe if we pray a little of ſin away: for a little is a great deal; be not as covetous men are, who in the matter of mony think a little to be nothing. Whatever we feel, let us by faith believe that the fervent prayer of a righteous man prevailes (not a lit-

Nonvirtus gratia ſed. Au. in Pſ. 31. Chryſ. hom. 30. in Gen 11

Jam. 5. 16

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tle) but much: how much, the text saith not but by much is meant very much: or if you wil, by much is meant *all good and fit for us to have.* Think often of the prayer Christ made for *Peter*: What! did he pray for him that his faith should not faile at all? No, no! but that his faith should not utterly faile; we lay earth to the roots of trees, to save them from dying: Christ prayes for his faith, (the root of *Peters* graces) that it should not faile him in his need. Christ makes no promise to *Peter*, that he would pray for him that he should not sin, or that he should not deny him; but that his faith should not faile, though *Peter* should and did fall. His faith failed in some degrees, but it was the same numerical Faith still, and his faith did finde great strength from the prayer of Christ, so that it was able to fetch him up again when he was down, and ready to die away: thus we pray against sin, and then feel sin stir most and stink most, yet our prayer is not lost, as Christs prayer was not lost for *Peter*, though *Peter* sinned, and that grievously. As *Peters* sinne proved a medicine to cure him of pride & presumption, (a more dangerous sin then his sin of denying) so it is with us: and as Christs prayer did fetch him and his faith to life and strength again, so will ours; when we pray, we sowe good seed; though we sowe it in the dirt, yet we shall have a good crop: either we shall not sin, or if we do, our sin shall humble us, shal be a means to cut to pieces that master-sin of spiritual pride; pray still to God, stay for God,

Part IV. Chap. 3.

Luk. 22. 32

Non dixit ut me non neges, sed ut non deficiat fides tua. Chr. Hom. 83. in Mat.

God, and ſtay upon God, and the day will be ours, which ſhews more ſtrength of faith then in caſe we had been kept from ſin; many times we get by loſing, we riſe from ſin in better caſe for Heaven then ever we were before: and that of the Apoſtle wil be found true in us, Where ſin (the great enemy of Grace) hath abounded, *Grace will abound much more.* As *Peter* got a world of wiſdom and heavenly ſtrength by his ſin. So *David*, Pſ. 119.8. *Of ſorſake me not utterly*, that is, (ſaith *Auſtin*) forſake me not except it be a little for trial, to make me know my ſelf, and what if one ſhould ſinne the very ſin he prayes againſt? Yet he may be ſaid to be heard for all that. Its enough to prove that our prayer is then heard, becauſe God makes that ſin to be an occaſion that grace ſhall abound much more, then if we had not ſinned that ſin; whatever is a cauſe or an occaſion to humble us, doth do us good. Croſſes ſanctified humble us much, but nothing ſo much as the committing of ſinne, being ſanctified: This is to hope againſt hope, to pray againſt ſin, even then when ſin takes an occaſion by our prayers, (as by the commandment) to ſhew it ſelf the more ſinful; it being a truth too clear to be denied, that ſcarce any thing doth humble us like to ſin, felt in the ſight and ſenſe of it. I deny not but we do well to pray againſt any, every particular ſin, to be kept from it; and in caſe we fall, to be freed from it; take ſins one by one, and there is none but we may, we muſt pray againſt; yet to pray to be freed from all ſin

Rom. 5. 20 *Auctus eſt morbus commenda tae eſt medicina. Aug. in Pſ 83 Aug. in loc.*

Rom. 4. 18 *Maximus hic eſt noſter honor quem Deo afferre poſſumus ut virtute ſua fidamus, etiamſi præ oculis videmus diverſa. Chr. Hom. 39. in Gen. 17*

sin (simply and absolutely) I think there is no warrant for such a prayer; I mean, that before we die, we should be freed from all and every sin, for we are to pray according to Gods revealed will: now God hath revealed unto us, that whilest we are in this flesh, we shall not be freed from sin from our birth to our death; there is no time wherein that of *John* is not true. If any man say he hath no sin, *he lies & the truth is not in him.* St. *John* saith not (saith *Austin*) If any man say he had no sin once, but he that saith he hath no sin now; for whilest we live, we must pray to God, as to *give us our daily bread*, so to forgive us our *daily* sinnes: therefore it cannot hold, that we should once think by prayers to take sin away quite from us; that cannot be, that must not be; for we have some need of sin whilst we are here; and in a sense God may be said to have some need of our sinnes, to make some medicines of them: all we can look for, is, to pray away the domination and molestation of sin, the best we can look for, is, to be kept from the *great transgression* tildeath come, and then death will do what all our prayers could not do, that is, divide our soule from our body, and sin from both.

Part IV. Chap. 3.

1 John 1.8 *Non ait, habuimus, sed Habemus. Aug. de perfect. justitiæ.*

Ps. 19.13

Nor can it be denied, but that many times when we pray most and most earnestly against a sin, that then the motions of that sin flie most and most eagerly in our faces: as when we pray against covetousnesse, the spirit of the world doth stir up so many earthly passions, that we

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are then ready to loſe our ſelves in the midſt of our ſupplications. So alſo, when we are putting up earneſt petitions againſt the luſt of uncleanneſſe, ſuch a ſwarme of fleſhly motions do even then throng in upon us that we are even ready to be daunted in our praying: a whole hoſt of helliſh luſts do cry like ſo many furies haunting us with tentations, one upon the neck of the other, even almoſt to make us afraid to pray againſt this ſin. To all this *Chryſoſtome* gives us this ſatisfaction: The Devil (ſaith he) hath his leſſon without book, he is not to learn that when we come to pray, we are putting in petitions againſt him and his Kingdom, wherefore he doth then caſt in all his fiery, and bloody, and dirty darts when luſking on our beds, he lets us alone, becauſe we let him alone: but when we come to pray againſt him, he thruſts in upon us with a cloud of ſtrange thoughts, which are even ready to allow us out of that little wit and faith we have. When *Moſes* and *Aaron* went in to *Pharaoh* to let *Iſrael* go, it was worſe with *Iſrael* after then before: yet they followed *Pharaoh* with their ſuit in the Name of God: and gave not over, though matters went harder and harder with *Iſrael* ſtill. There two poor old men with no weapon but ſtaves in their hands dare brave *Pharaoh* to his head in the midſt of all his grandees; and ſome ſay theſe ſtaves were ſhepherds ſtaves, and ſhepherds were an abomination to the *Egyptians*: he diſſembled not his condition one jot, but by faith went on, believing

Diabolus cum ſit a ſtatus ſeil. quoniam in tempore orationis grandia poſtulemus & ſæpius impetremus, impedire feſtinat improvidas mentes. Chryſ. De var. locis in Mat. Hom. 16.

God would be as good as his Word, and bring his people out of *Egypt*, all obstacles notwithstanding; and when he was first called to that arrand, after that his calling he felt his stomack much against it, yet he went on, and had successe at the later end: So shall we have in our prayers at last how untoward soever things stand in our way, and hang in our light for a while; wherefore we must not sit downe by it thus, but go on still as that woman gave not over, but cryed *Lord, have mercy on me; for my Daughter is vexed with a Devill*: So go on and say. Lord, have mercy on me; for my soule, even whilest I am praying, is vexed with an uncleane Devill, a covetous Devill, with a dumbe Devill, so that I can hardly speake, I am haunted up and downe with the evill spirit of pride, even then worst and most, when I am most praying against these naughty passions. Give not over, all this and more then this, ought not to shake our confidence in prayer: Indeed if we giue over praying, we may be quiet for the present. for sin and Satan like enough will give over vexing: trouble not them, and they will not trouble us: Sin is like a shrew, let her say and do, and have what she, will, and she will be quiet: but we are called to the taming of this shrew, which prayer at long running will do, albeit we are pester'd with many odd and very bad thoughts the while, sith God hath given his Word and hand, that ask we for what we will and when we will, we shall speed (we making our petitions accord-

Part IV. Chap. 3.

Mat. 15. 22.

Psal. 77. 4

ing to his will, and in the Name only of his Son) we need not any ſpokes-man but Chriſt; for as an Holy ancient Writer ſaith, we may come and muſt come to him without the leave of any porter, any other Mediator or Miniſter, ſith God is ready to take the words out of our mouths, as in *Davids* caſe, the woman of *Canaan*, and the prodigal, who no ſooner did ſeeme to begin his ſuit, but he had his anſwer and ſo ſhall we.

Non oſtiario, nonmediatore, non miniſtro opuseſt ſed dicito: Miſerere mei & Deus illico aderit, adtuc te loquente dicet. Aſſum. Chryſ. ex variis locis Mat. hom. 16.

N. 3.

May we pray againſt ſin, when we have no diſpoſition no minde at all to pray?

Not onely we may, but we muſt pray when we have no diſpoſition to it at all, and we ſhall pray that indiſpoſition away; as to eat againſt ones ſtomack, may and doth fetch our ſtomack again. *The juſt lives by faith*, not by feeling: and he is to pray by faith rather then by feeling, *Bleſſed is he that believes and ſees not*, that prays though he feels not. As life natural, ſo life ſpiritual may be in ſome chief parts without feeling, ay without the feeling uſe of the tongue it ſelf! In things of the ſoule it goes not ſo much by what we feel, as by what the Lord doth promiſe and we believe: ſuppoſe then that our affections for the preſent ſtand ſo, that our heart ſeemes to be averſe from prayer, the minde within is not ready to aſſiſt the mouth in prayer, yet if we can but figh

Hab. 2. 4.

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from within, it is acceptable to God: nor is this to pray to hypocrisie, it is rather to pray in the highest degree of sincerity, when we can hold out against all inward opposition: when we have our *affections* to carry us along, it is no hard matter to pray: for then we have the advantage from the cock within: but if when sin hath deadned our affections, and tentations have so puzled us, as if no life nor soule were in us, that we are like a leg asleep; if then we can and do *lift up our soule* to the Lord, then it is a prayer of faith indeed; then we pray best, when conscience and nothing but faith & conscience doth force us to pray; it's hypocrisie when we pray only with the lip, and the heart is contented it should be so: but when we finde strong opposition from within, and yet in spight of all we pray against sin, out of love to God, and out of hatred to sin, this shews a most noble act of faith: It is no hypocrisie, for one to professe his love to a man whom he meets, though his heart doth rise against that man for the present, as long as he yeelds not to it; he knowes he should affect him, and it is part of his misery, that as yet he cannot bring his heart over to it, and thus he doth salute him the better to bring his heart to him: this is not to dissemble: So, when we speak to God, (put case our affections do rise against us,) yet as long as we know that we should, and we faine *would*, and do what we can that we may bring these rotten and hollow hearts of ours to a right bent, this is not to play the hypocrite with God;

Part IV. Chap. 3.

Psal. 25. 1

God; Nay our prayers are many times then at the beſt and ſtrongeſt, and moſt firme when there is leaſt delight and feeling: and if we hold out, our good God will bring our hearts to it at laſt: if we pray onely when our *affections* are with us, then thank our affections: but if we can hold out in prayer when our affections ſet themſelves againſt us, then are our praiers prayers of faith, taſte much of the Spirit, are pleaſant and pleaſing to God: this is the way to win it with prayer, and to weare it with comfort at laſt: if we give not over, ſin and Satan will give over how ſoone or how long it will be firſt, I know not; but this I know, that ſin and Satan *will*, *ſhall*, and *muſt* give ouer ſooner or later. Many out of their afflictions
Rom. 7. ſtrive againſt ſin, ſtrive and ſtrive and little comes of it: God gives a will, but not to performe: but if we would turne our ſtriving once into praying, or rather joyne prayer with our ſtriving, prayer will unknit the knot, and we
Chryſ. ho. 15. ad pop. Antioch. ſhall breake looſe. When a bird is faſt in a gin, it is to no end to ſtrive and flutter, the bird is rather the faſter in: but the way is, to untie the Gin: So when we are fettered with ſin, if we ſtrive only and not pray, it ſhews that we have, by our owne power: power to do evill we have but power to undo evill we have none: but if we pray as well as ſtrive, it ſhewes that we uſe the wiſdome and power of God, and God only can and will break the ſnare and deliver us: and this he will make us finde by triall, that ſo all the glory may be his: continue then in prayer

er be much in prayer, grow importunate, importunity will do it; not importunity *in much speaking*, but in *much praying*. When we come to a Well to draw water, we use not to come away with our vessels empty: So we need not to come from this holy well empty away, God will fill us, who *filleth all in all*, with comfort, and strength, and wisdome to take heed of the snares of sin against another time; it's not easie to catch a bird in a snare the second time, let us be wise to beware of the snars of sin. A bird as long as he is upon his wing, needs feare no snare. Let us seek things above, keep upon the wings of prayer, and then all things below will seeme (as they did to *Paul*) small things, *dung*, *drosse*: as to one who is up on high, a man on the ground seemes no bigger then a Crow, and (as *Chrisostom* notes) we need feare no snares or gins which are laid in things here below, in our meats, dainties, drink; wine is deceitful, when in any company good, or bad, friends or foes, we are subject to snares we are in danger of snares at home, abroad, at Market, at Church, in the midst of the Congregation; the onely way to be out of the way of all snares, is, by prayer to *seek those things which are above*. What? Where are the Sun and Moon? No! What? where are Angels, Arch-Angels, *Seraphims Cherubims*? No neither, But *where Christ sitteth on the right hand of God* We many times take Physick against our stomacks, and force our selves to eat, and physick doth fetch our stomack, and one bit draws on

Part IV. Chap. 3. Luke 16. Mat. 6.

Eph. 1. ult.

Phil. 3. 8.

Col. 3. 1.

another: and so when it is out of conscience and faith in the promise, it is good counsel that we should even force our selves to pray against the deadnesse of our affections within; this physick will do wonders and bring about strange matters for our souls. And what if we feel nothing? Why, many times we cannot feel our own leggs, and sometimes we eat and taste nothing, and for all that our meat doth do us good, much more will prayer mend all in this case, sith in spiritual things Gods blessing only is all in all. In food and physick there is a natural force to do good to the body: but in prayer nothing doth do any thing but the blessing of God. Did we ever yet pray away any sin? Have we ever by prayer got over any deadnesse? If ever any at any time, then we may and must promise our selves we shall *now*. For prayer looks on the price paid by Christ, and accepted by God for the pardon of all the sins of all his elect. Now God doth not pardon one sin and not pardon another; for he pardons our sins a purpose to save us, now should he pardon one and not another, nay, should he pardon all but one, and not that one, we could not, we should not be saved: for one sin unpardoned mars all, covetousnesse alone unpardoned *drowns a man in destruction*: one sinne cast the Angels out of heaven, and *Adam* out of Paradise. All sinnes are killing diseases, and one killing disease doth kill us as well as twenty, if not cured; and one sin unpardoned doth damne us *as well*, though not *as much* as a thousand:

1 Tim. 6. 9, 10

thousand: wherefore if ever we have by prayer got off any one sin: be of good heart man, what ever our *disaffection* from within be, yet prayer will conquer that *disaffection*, and pluck any other sin to pieces, and thus when our feeling is against us, and we pray on for all that, and master all by prayer, here the work is wholly done by prayer, and the glory is onely due to God. The end why God heares prayers, is, that he may have the glory (*God hath no end out of himself;*) and therefore sith in hearing such prayers the glory is onely his, believe it, no prayers prevaile more in heaven, then such prayers wherein is little or no affection to pray, and yet we pray because God would have us, and faith would have us. This is to pray by faith and not by sense, to hold out in prayer against the tide and stream. Many men though they have eyes, yet they cannot see without spectacles: they must put them on, else they cannot tell a letter: when we are once new-born, we are all fire new, we are not born blinde, but with spiritual eyes: but yet for all that we cannot see a shine in the things of the Spirit, except we put on the spectacles of faith; but by faith it is, that we see all in heaven over, and a prayer of faith will pray down all in heaven (as need is) into our souls.

Part IV. Chap. 3.

Dei nulla est causa finalis. Scot. in sent. l. 1 d. 1. q. 5.

As for affections we must not build on them, Satan can put affections *materially* good into us: else he could not be *as an Angel of light*; Though not simply and graciously good affections, but when he doth it, he doth it

2 Cor. 11. 14.

to crosse some better matter, or to beare us in hand that we are in Gods favor though we lie in the neglect of some maine duty, or in some grosse sin; howsoever, it is not very easie to discerne *which is Which*: wherefore it is not safe in prayer or any other duty to relie on the sense of the *affections*, but on faith in the Promise and then prayer of faith will do what ever we have a promise for, and we have the promise for all in heaven, and all on the earth. And in this sense, there is nothing that God *can* do, but prayer can do. Can? that is true indeed, but how do I know that he *will* do it we can tell that he will; because he hath oft and oft told that he *will*: we have his word for it his oath for it, what would we more? Indeed if we tumble out our prayers, not knowing or caring which end goes forward, all will come to nothing; with wit a man may say curious praiers for the matter of them without faith, but for the manner of our praying, it is not wit, but faith, which enables us to *pray* spiritual and effectual prayers. A little *Faith* workes more with God then all the *Wit* in the world. Though we may pray against *affliction*, yet we cannot pray with out some *attention*: else it were not an act of man much lesse of a spirituall man. The act of man comes from reason, of a spirituall man from reason qualified with religion: now reason and religion cannot worke with out some *attention*, praier must not come only out of a flash of imagination, common to us with beasts, but out of some deliberation

Durand. l. 4. D 15. q. 12. n. 6

ration, which doth require some *attention*; now though there be not ever actuall attention running through the veins of every petition, so as to shut out all wandring, (this I confesse should be) but yet our frailty is such that some, and too many wandrings will be, which God considers as our infirmity, and notwithstanding accepts our praier as long as it comes out of a spirituall habit of grace, and be set on work at first by an actual intention of our minds; a vertual intention may serve all along after, though there be still a mixture of some roving extravagant thoughts; I say, this may serve to make our praier currant at the throne of grace, and in the court of conscience. Nor must we on these grounds, and such grounds as these sin to day, because tis but pray away the sinne to morrow; the spirit of praier breeds no such blood, hearkens to no such conclusions. Alas, we can promise our selves nothing but that as such a prayer should not be made, so being made it shall be the savor of death unto death: such can expect nothing but that when they do so sin, to sin again and againe, one on the neck of another. Prayer being an ordinance made to drive away sin when we sinne, besides our purpose and against our resolution, not to make our selves sick to day because we think we have physick ready to cure us to morrow. But if we sin for the nonce, as minding after we have served our turnes in sinning, then to help it out with praying, there is no promise that in this case prayer shall do the cure: this is but

Part IV. Chap. 3. Oratio debet continuari quandiu devotio potest conservari. Aqu. 2. 2. q. 83. a. 14

but to turne prayer into a kinde of bawde. I know it falls out ſometimes by Gods extraordinary kindneſſe, that ſuch as do thus ſin, thinking to heal all after by prayer, are ſometimes holpen; but this is beſides the rule, and that but rare, *now and then*: we are to go by the book, and the ordinary way is not to ſin any ſin in any hand; but when we do not take in ſin a purpoſe, and ſome ſin doth overtake us, then I ſay we may take ſanctuary at prayer: ſith God keepes the diſpenſation of the Spirit of prayer in his own hands at his own pleaſure, we having not the law in our hands, our wiſdome is to follow God in Gods way, if we look that we in matters of the ſoul ſhould proſper. In a word, prayer is made to help when need is made by the power and cunning of ſin, but not when we make our own needs for the *nonce*.

Extra ſemper & frequenter.

N. 4.

What if God do not hear our prayers preſently, what then?

What then? Why, he uſeth to *hear* prayers, when they are a making, or when they are made. But he doth not *grant* us the things we pray for preſently, there uſeth to be ſome time betwixt the prayer and the granting, or giving rather of the thing or things we do pray for, to exerciſe our *faith* and *patience*; our *faith* to believe that we ſhall have the things we deſire,

Pſal. 32. 5
2 Sam. 12. 13
Dan. 9. 20

our

our *Patience* to stay and wait till we be fit for them, and they fit for us. As sometimes God is said to heare us in not hearing us, so we may say he should sometimes deny us if he did not delay us: It is (saith *Chrysostome*) like money which lying long in the bank comes home at last with a duck in its mouth, with use upon use; when money is out a great time, it makes a great return: we can stay thus upon men, and cannot we; shall not we stay upon the Lord, and for the Lord, for a large returne? God calleth us by delay to make the more prayers, and the *more we pray, the longer we stay*, the more comfort we shall have, and the more sure we are that we shall have it in the *latter end*. Distinguish betwixt *denying* and *delaying*, and this tentation is at an end. To have a thing as soon as we ask it, is rather *sense* and *faith*; the prayer of faith can tell how to stay out Gods time. In a Word, God doth delay us to try us, not to deny us. Drink is the more sweet to us when we have been long thirsty; so graces and gifts are twice welcome when we have prayed often, and staid long for them. God saith we shall have what we ask; but for the *time when*, that he often keepes to himselfe: Letting us know this, that it shall be when it is fittest for his glory and our good. We may cry, *Lord, how long?* when we do long for his answer not out of impatient bitternesse, but out of longing desire we have to enjoy them. We must remember that what he gives, he gives as a Father, as *your father* saith Christ, many

Part IV. Chap. 3.

Deus cum differt adest, & differendo adest. Aug. de verb. Apost. Ser. 3 Hom. 53. ad pop. Antioch.

Deus differt nostras orationes ut mercedem patientiæ quoque referamus, & quia ipse tempus scit quando nobis utile quod quærimus. Chrys. in Gen. 25. Hom. 49. Mat. 6.

many times in one chapter, not as a Master, nor as a Judge; if as a Master or as a Judge, we might think to have our prayers heard when we or our prayers do deserve it, or not deserve the contrary, and that is never; this would dismay us: but now it is not as a Judge or Master, nor as the father, or as a *father*, but as our *Father*, to us as children, as an inheritance, as a free gift, *not as a price*. Feare not, (saith Christ) it is *your Fathers* Pleasure to *give* you a kingdome, He that saith a *Kingdome*, saith *all*, it is not the childs good doing or good praying which gets the inheritance: it's the Fathers pleasure to give it as a *gift*, not to *sell* it at a *price*: in God *our Father* are all dimensions of love, and that in an infinite degree infinitley infinite: what if he defer us? so do we our children? albeit we meane no other but to give them their owne asking, yet we love to see them wait, that so they may have from us the best things when they are at the best, in the best time, and in the best manner: if a mother should forget her only boy, yet God hath an infinite memory, he nor can, nor will forget us; the expectation of the *waiter* shall not fail *for ever*, that is *never*. Satan doth turne and wind every stone, and all to fright us, and discourage us from *prayer*: He knows that a prayer is one of the best circles to help us against all the fiends of hell, and that his kingdome cannot stand against one prayer of one Saint; whatever Satan hath been plotting ever since he made himselfe a Devill, a poor Christian with one only petition is able to

Quod deus dat oranti non minus liberaliter dat, quia non datur ut orationis precium, sed vult deus orari à nobis, ut dat nobis fiduciam recurrendi ad ipsum in necessitatibus nostris. Durand. l.4. D.15.q.12 n.8.

Isa. 49. 15
Psal. 9. 18

to undo; and therefore it is the best of his policy, to dishearten us by al means from prayer. We know that the holy Ghost, and the blessing of heaven hath come down upon the Church most an end when at prayer: when *Daniel* was at prayer, when *Peter* was at prayer, when Christ was at prayer, when *Cornelius* was at prayer, when the Church was at prayer for *Peters* enlargement, when the Church was, *Act.* 7. with one accord at prayer, when not? When almost else? who then would not be constant in prayer sith it opens the gates of heaven? We may know it to be of such use and price, in that the Devil and his eldest son (orignal sinne) are so extreame against it; pray then and prosper against crosses? pray and prosper against Satan who is worse then all the crosses in the world: pray and prosper against sin, which is worse then all the devils in hell. Ask not what prayer can do, sith there is nothing that prayer cannot do. Do but try, and thou shalt finde that prayer is good at all diseases us. He sometimes delayes us, he never deny us, He sometimes delayes us till we die, and for some things till the day of Judgement: so Christ saith, *Matth. 6. Thy Father who seeth in secret shall reward thee openly*, that is, at the day of Judgement: as Kings love to reward their favourites publiquely, so God puts us off for the greatest part of our reward till the day of Judgment, that men and Angels in that great presence and publique audience may see us receive the full and finall reward of our prayers.

Part IV. Chap. 3.

N. 5.

N. 5.

What need, what use, of prayer sith God doth use to give without prayer, and doth know what we want before we ask, and hath decreed all before ever we were, or the world was?

This makes for prayer: for, if he gives some things sometimes before we ask, he will much more give us when we do ask. The first root of the Spirit of prayer must needs be given without prayer: for that faculty by which we ask, must needs be given us before we do or can ask; and when once we have the Spirit of prayer, (like money) it should not, and indeed it will not lie dead on our hands: follow him with prayers, and he will follow us with comforts. So *David* prayed, *Lord, open thou my lips*; his lips were then opened; how else could he say, *Lord, open thou my lips*? his prayer then was, that God would hold them open, when they were open, and to open them wider and wider. Do so, and then with the woman of *Canaan* we shall have *what we will*, and what we for the present do not actually will; we cannot will what we cannot think: prayer feeds on that promise that he will do for us abundantly above what we are able to *ask or think*; the word is not only abundantly, but *exceeding* abundantly.

Psa. 51. 15
Urban. 4. in Psal. 50

Eph. 3. 20
ὑπερεκπερισσοῦ.
Mat. 6. 8

Now for that of Christ, *Your father* (not your

your God) a terme of much affection, *knoweth what things you have need of*, before you ask him; there is in this nothing against prayer: for in that very Chapter Christ doth command his Disciples to pray, and prescribes them a set forme of prayer; his drift is against the practice of *vain* repetitions, and against that opinion, so as to think to be heard for their much speaking, and to let them know that their God would not suffer them to want things necessary, sith he was their Father, and did know their needs: nor is here any thing against praying, or *much praying*, but against much speaking; nor simply against *much speaking*, but against their thinking to be heard for their *much speaking*: for if the argument were, Your Father knows your needs before you ask, that therefore you must not use much speaking, it follows as much against any speaking at all, as well as against much speaking; Parents love to have their children come and shew their griefs and needs to them, though their parents know all, and mean to give all before-hand: so doth the Lord: nor is it the end of prayer, to inform God, or to make him willing of unwilling, but to qualifie our selves to receive and retain the favours of God, sith we have Gods eare, as favourites have what they would have when they have a Kings eare at command: and to make us better and better, the nearer we draw to God, and the more frequent Communion with God, *the best of all*. And this brings comfort to us, that in case we know not many things which

Part IV. Chap. 3. Non patietur vos egere necessariis Ribera in Nahum. 1. n. 16.

Jansen. & Cajetan in loc.

Chrys. de orando deum. l. 1.. Chrys. de orando deum. l. 2.

which are good and fit for us, or do leave out some materiall matters in our prayers, yet that God knows all, and will be a Father unto us in all we know and do ask for and in those many things we know not, and so do not ask, but would know them, and would ask if we did know them: it's enough that he knowes them, and gives exceeding abundantly beyond our asking. The love of him the giver is sweeter then the gift; So God loved the world that he hath given his onely begotten Son, and that then when the world neither did nor could ask for him.

Quam rem amamus in Christo! Membra crucifixa, latus perforatum, an charitatem. Aug. in Ps. 127.

And for that (which is worst against prayer to prove there is no need of prayer) the tentation is, that before we were, or the world was, all was decreed for us, so that we have nothing by prayer but what we should and must have, whether we pray or not; this hath wrought so upon some, that too many have cast of all use of prayer *within booke* first, and *without booke* after as a needelesse thing. Of the two it were better deny any such decrees then to deny the ordinance of prayer. Some say that there are some who hold themselves above prayer and all ordinances: but they might as well say, that they are above Christ Jesus, sith he saith that he that refuseth *you* refuseth *me*. But for our present matter, I like that of *Aquinas*: Prayer (saith he) is not to change the dispositions of the divine providence, but to beg and get that which God hath disposed; we do such and such acts, not that by them we

Luke 10. 16.

Oratio non fit ad mutandam dispositionem divinæ providentiæ, sed ad impetrandum quod deus disposuit. Tho. 1. q. 23. a 8. c. q. 22.

may

may change the divine decrees, but that by our prayers we may bring about certain effects according to the order disposed by *God*: so that prayer is not to *make*, but a subordinate meanes to *execute* the decree of God: not to make God willing to make a decree, or willing to execute his decree, but to make way in us to take in the things decreed to be, and to be executed in such or such a time for us: *Elias* promised *Ahab* rain, he knew God had decreed it, yet he did strive much in prayer for raine: so that the more certaine it is, that there is a decree, the more our care should be to pray for it. He decreed, *as*, that such and such things should be given us, *so* he decreed that we should pray for them: so that they must be, because he hath decreed them so or so; so we must and should pray for them because he hath decreed it so: sith Gods ends must be had by Gods meanes, and all from Gods decrees. It is certaine that we shall receive them, and it as certaine that we must and shall pray for them; some Papists write that a protestant is bound in conscience never to pray the Lords prayer, because by our doctrine we are sure or ought to be sure of the pardon of our sins, and tis an abuse of prayer to pray for that we are sure of: but *Bellarmine* holds that it is Gods pleasure we should pray for those things we shall certainly receive: we are sure that the Kingdom of God shall come: we should and do pray that the Saints departed may have their perfect consummation, albeit it is most assured, and

Calvin. instit. l. 3 c. 20. sect. 3 Jam. 5. 18

De Purg. l. 2. c. 5.

they are most assured that they shall have it by vertue of Gods Decree and Promise. *Paul* and others (by the confession of Papists) knew by most assured revelation, that they should be saved: yet they prayed for their salvation, as Christ did for his glorification, as knowing that God hath decreed to put his decrees in execution by meanes of our prayer; and for Papists, they hold that the soules in Purgatory shall infallibly come out of Purgatory, and yet they do unanimously hold and practise, that prayers are to be made to free the soul out of Purgatory.

Greg. de Valen. tom. 3. o. 6. q. 2. p. 8.

Alph. è Castro cont. Hær. l. 12. de Purg. hær. 3.

This objection hath been anciently made and answered; If one be sure that God will give, then what need is there to pray, for that it is decreed I shall have? Yes, (saith *Chrysostome*) there is great need to pray notwithstanding, for that by the exercise of prayer we come to love God, and to grow vertuous; so far should we be from such Divinity, as not to pray at all, that we stand bound by the Lawes of heaven, to pray continually, to pray without ceasing, that is, without fainting: and the rather, because there is a positive decree from before the foundation of the world, that in due time we shall have all good things, and by the same Decree of Heaven, that we shall have them by the meanes of prayer: we hisse at it as a ridiculous conclusion for a man to think, that he need not eat nor drink nor sleep, because it is appointed in heaven how long we shall live, and when we shall die, this is to

Si inquis Deus dare vult, quid hoc me orare necesse est? Munitum hoc confert, nam per hujusmodi orationis studium te ad eum diligendum trahit. Ho. 7 in 1. Tim. 2. Luke 18. 1.

turne

turne the grace of God into prophanneſſe. We ſend thoſe for anſwer to *Tully* an heathen: he ſets down the Stoicks argument thus: If (ſay the Stoicks) it be thy deſtiny to mend of thy diſeaſe, whether thou take phyſick or no, thou ſhalt recover; and if it be thy fate to die, whether thou take phyſick or no, thou ſhalt die: the one of them is thy deſtiny, therefore it is in vaine to uſe the Phyſician. This argument (ſaith *Tully*) is abſurd, for by that meanes all actions ſhall be taken from mans life, and it is thus retorted: Whether thou take phyſick or no thou ſhalt recover, is untrue: for it is as much thy deſtiny to uſe a Phyſician, as to recover. *Origen*, a wiſer man then *Tully*, makes the like anſwer. Let us then uſe the means appointed by God, as appointed by God, as well as the end we look for; pray then, and we ſhall have the things we pray for: and which is more, we ſhall have a reward for our very praying. Princes look for thanks from us, for that they do vouchſafe to hear us in our ſuits to them: But God will thank us, and reward us even for this, that we will pray and ſue to him: Pray (ſaith Chriſt) in ſecret, and your Father will reward you openly. I have been long about this of prayer, and the rather, becauſe there is a voice abroad; that there are ſome who ſay, that we ſin if we do pray at all; wheras the Scripture ſaith, that we ſin except we pray continually.

Part IV. Chap. 3.

Lib. de fato

Lib. 2. contra Celſum

Matth. 6.

Janſen. in locum.

Rom. 12. 12.

CHAP. IV.

Of the Word of God.

THe Word of God is the *ſword*, (it is the two edged ſword) of the Spirit. Other weapons uſually have but one edge, this weapon hath two; if Satan wreſt this our ſword out of our hands, or elſe wreſt the true ſenſe and uſe of it from us, we are utterly foiled: for if we loſe this true and truſty weapon, we loſe all; if we loſe the right ſenſe, the true uſe of it, we do as good as loſe it.

2 Pet. 3. 16

N. 1.

How do we know, that the Scripture is the Word of God.

Chillingworth. Baxter.

There are ſome who lay much, if not too much, upon *univerſal Tradition*: A thing hardly known for certaine by *any*: but almoſt impoſſible to be known to the *many*; the matter lies rather in the things written then in the very

very writing. Before *Moſes* was there was little (if any thing) written: yet there was a rule and a certain rule, and certainly knowne to the Church too; and for the New Teſtament, we know that there was a pure Church, and a perfect Rule of faith and manners for many yeares before the New Teſtament (the beſt part of the Bible) was committed to pen and Ink and parchment: but now we have it all written, and no more to be written: as they did know, ſo we muſt know that the Bible written is the Word and Truth of God. For as things ſtand *now*, we can very hardly come to believe the maine contents of the Word; but as *written*. There are arguments many and ſtrong to force men that they cannot tell how to anſwer, and to ſay that the Bible is not the Word of God; but no teſtimony but of the Spirit will convince them and convert them, ſo as to ſay and believe that it is the Word of God. The divine aſſent of faith can be built on nothing but the authority and Teſtimony of God. That the *Scriptures are the word*, is a principle not to be proved by any diſpute, nor to be queſtioned: therfore there is no diſputing with him who denies *principles*: therfore this *firſt principle* of our belief is rooted in us by the immediate inſpiration of the Holy Ghoſt, this muſt be taken for granted, that *there is a God*, and that God but one: 'tis not poſſible there ſhould be two infinites, nor is it poſſible that he who is God, ſhould be God, were he not infinite. Now

Part 1V. Chap. 4.

* *Primæ ac maximæ propoſitiones fidem a iis omnibus faciunt ipſæ aliunde non accipiunt.* Berch. l. 2. de differentiis topicis. Ariſt. Top. l. 1. c. 1. n. 6 1. poſt. c. 2 *Nihil infinito poteſt eſſe æquale æqualitas enim eſt certa ratio menſurę; ut infiniti nulla menſura.* Scal. ex. 359. n. 3 *Duo infinita nequeunt eſſe neque in natura neque extra naturam: eſſent enim duo principia prima.* Scal. ex. 359. n. 3

this God, as he ought to be, so he will be worshipped by men and Angels, since men and Angels were created, and its clear: that men and Angels cannot worship him except they know him; know him they cannot except it be revealed to them; now none can reveal the will of God but God; for 'tis not possible to reveal God, but by one who knowes him, and none doth or can know God immediatly but God: wherefore it followes, that God hath revealed himself somewhere or no where; not no where, therefore somwhere. *Mahumetans* say 'tis done in the *Alchoran*, Jewes say in the *Talmud*, we say in the Bible: there are reasons enough to refute them, but nothing can demonstrate this to us, that his will is by him revealed in our Bible, but the witnesse of the Spirit, we cannot believe this by divine faith, but by the testimony of God: nor must we fetch this testimony out of the Scriptures: for this were to believe the Scriptures before we believe them, or to prove we believe them because we do believe them: therefore the ground of this is, the witnesse of God to our spirits, by working our hearts to passe a divine assent to this truth, that the book which we call the Bible, is the Word, the written Word of God. Papists tell us, that this witnesse cannot convince any but your selves, nor can the testimony of the Church work upon any but such as are led by the Spirit of their Church. Besides, they run in a blind ring when they prove their Church to be the Church

Arrat. min. Ocer. De rtitud. Theolog

Church of Christ, by the Word of God. I know the Spirit works this in us by its own organ and instrument, which is the Word of God, grounded on the infallibility of the truths themselves which the Word doth propose unto us, and as (saith a learned man) from the infallibility of that internal and secret teacher, without whose impressions of truths infallible in mans heart, no true faith can be conceived by the Church it selfe, in what sense soever taken, or by any member of it: God giveth us the eyes of faith, (saith Dr. *Field*) and openeth our understandings, that we may see and discerne in general Heavenly Truth to be contained in the Scripture, and then it becometh a rule of direction in all particular points of faith. The most famous amongst the Papists, when he comes to argue the point as touching which books be, and which be not canonicall, in which the Word of God is contained: in a whole Chapter, he doth not produce so much as one argument, either out of unwritten tradition, not one out of the testimony of the Church, no, nor one out of the authority of the Pope, no nor last of all out of any internal Spirit written in the Tables of the head of the Pope of *Rome*.

Part IV. Chap. 4.

Do Hour Jackson of the Chur. c. 9. n 5. D. Field of the Chur. Appen. pa. 2. Sect. 2.

Bell. de verbo Dei. l. 1. c. 2.

N. 2.

How shall we do, when we are tempted to doubt whether the Bible be the Word of God?

Doubting of the Bible, how cured.

Indeed shake this and shake all. It is a great trouble to many. (I confesse) but not so great danger; it frights much, but hurts the lesse; it is very troublesom and galls the heart much; and therfore the lesse dangerous. This is a storme, (I confesse but like a storme, it is not like to last long, wait; and stay, it will blow away and cleare of it selfe, and in time we shall settle upon it the more that the Bible is of Gods *making*.

νεφελίδιον ἐστὶ, παρέρχεται.

1. *Persuasisti mihi non audiendos esse si qui forte mihi dicerent. Unde scis illos libros (Scripturae,) unius veri Dei & veracissimi Spiritu esse humano generi ministratos.* Aug. Con. l. 6. c. 5.

First, as it ought to be in all scruples, our best way is at the first offer, to reject the motion, its dangerous to parly with such a crafty Merchant and subtle Serpent as Satan is, about such a weighty matter as this is, and so much above the reach of our humane reason. *Austine* saith, he had it by perswasion from God himselfe, not to give eare to such as did but ask him how he came to know that the books of Scripture were dictated by the Spirit of God. This is a point which comes nigh the quick, and our nature being so apt to take fire in things of this nature, I know no better counsel then to reject the tentation at the very first, and all little enough to preserve our souls from being tainted with this eating disease; 'tis not sinne

sin to much, as error, which is compared to an eating cancer: other diseases are commonly cured without cutting off the whole member: (so *Paul*) Reprove them sharply, severely; as it is a rule amongst Surgeons, that in this case he must have a severe hand, and use *sharp* knives. Sith then the infection is so easy, and the danger is so great, the best is, to fling off and resist this Devill at the very first *stedfast* in the faith; a man can hardly make good his resistance, except he have *stedfast* footing; therefore we must be stedfast in the faith, to drive away the very first smoak of this tentation, and that at the very first.

2 Tim. 2. 17 Hymenæus. Tit. 1. 13

1 Pet. 5. 9. 2 1 Cor. 10. 13.

2. Next consider, that this tentation as hideous as it is, to question the Bible, doth befal *most* Christians, and may befal *all*, it is a *tentation common* to Christians: Satan began with this to charge things falsely on God, *Doth God indeed say that ye shall not eat of every tree?* (That is, of none of the trees; as the phrase is, *Psal.* 143. 2.) In which words, and those that follow, Satan puts three things on God, and all false: First, that God had forbidden them *every tree* in the Garden. Next, that they should *not die the death*, if they did eat, as though the threats of God were but as so many empty words: and Lastly, that God did *envy them* a kinde of Deity and superexcellency: so that from the very first this hath been his fiery dart, and the easier to draw them from *God*, Satan doth set upon them with this tentation in the very beginning of their lives, anon after their crea-

Primo quod Deus illos ex omni ligno edere vetuisset, deinc quasi morituri non essent, si edissent tertio quasi Deus illis invidisset divinitatem. Tertul. Adversus Marcionem, l. 2 c. 10.

Morton of the threefold state of man. part. 3. c. 2.

creation, before they could confirm their holineſſe by obſervation and experience: More or leſſe the people of God do ſtill taſte of this Cup about the beginning of their turning to God, but yet the godly have found all well, and the better for this at laſt, it hath not conquered them, it ſhall not us: we have a ſpirit in us, which *Adam* and *Eve* had not in them: *I was almoſt in all evil*, ſaith the Prophet: but where? in Paradiſe? No! but *in the midſt of the Congregation*, when at prayers, when at Sermon, when about divine offices: but (almoſt) ſaves us many a fall: I was almoſt not in ſome, but in all evil: our comfort is, that almoſt all others have been in as deep as we, and they are out, and ſo ſhall we: they did doubt of the Word of God, and got it off, and ſo we ſhall ſhake off this ſorry Partner. When a man ſees others well again, who were as ſick as himſelf and of the ſame diſeaſe, he gathers hope that he ſhall be well too: ſo when we ſee others now to doubt leaſt of this point, whereof they once made great queſtion, why ſhould not we wait with hope that that we ſhall be ſet free too? Say then, *O my poor ſoul why art thou diſquieted within me*, with and about doubts as touching the Word of God? it is but like winde in the body, which till it hath a vent, turnes all into a tumult: but a vent comes, and all is quiet. This is as a winde in the ſoul, a vent will come, and it will quiet all. In a word, believe the Bible to be Gods Word, ſay to thy ſoul, I do believe it, and

Pro. 5.14

Pſal. 73.2.

Pſal. 43.5.

What we ſhould do.

and will beleeve it in the face of all ſcruples and doubts whatſoever: as others have, ſo I ſhall come to be ſetled, and that ere long, all is well that ends well; as in other points, ſo in this my end ſhall be peace. Part IV. Chap. 4.

2. Live in no ſin known; for if we do, we ſhall not want for doubt and diſpute againſt the Bible; for ſith the Bible doth forbid and condemn all ſins under the higheſt penalty, therefore as long as we pleaſe our ſelves in ſinful wayes, we ſhall be too glad of the motion, and be willing enough to believe, that the Bible is but a tale, elſe it will be a neck verſe to us, if we ſatisfie ſin in the luſts thereof: for the iſſue is, that either there is no truth in the Bible, or no truth in us: for if the Word be true that he that lives in ſin, is dead whileſt he is alive, then we living in ſin, and ſo dying, muſt needs go to the ſuds. One convinced of his ſin by the Word, hath no way to eaſe himſelf, but to perſwade himſelf, that the Scriptures have no truth in them. But now in caſe we ſtand free from the love of any known ſin, Satan may come and urge matter againſt the Bible, but ſtill we will and ſhall hold the concluſion, that the Scriptures are the very oracles of God. We ſee carnal men who ſuck in this opinion, that the Bible is Gods Word, are never troubled with the tentation, but rather make uſe of the Bible to patronize their ſinnes and errors; and it makes much for the authority of the Word, that all do father their miſtakes and errors, their baſtard luſts and errors

on

on the Word of God, *perverted by them:* yea Satan himself did flie to the Scriptures (in his way) in his dispute with Christ: and indeed Satan playes on both hands, when he would fright us into despair for our sinnes, then 'tis the Word of God, the commands are sure, the threats are severe, and he laies on loads with the penalties of it, and all to thrust us into the fire of despaire, and to put us besides the anchor of hope, like men at sea in a storme, without an anchor: if this will not do, then to lull us asleep in our sinnes, he cries out that there is no such thing as the Word of God: then all the talk of the Word of God, is but as the fetch of *Numa Pompilius*, to make us believe forsooth that the Bible is the expresse will of God, *to keep the people in awe*, to hold the world in some order: Satan is in despaire himself, and doth what he can to wrap us in despaire too, and to that end he aggravates our sinnes, and sets before our faces the fiery Law of God. Now if that will not do, *as often it doth not*, then his art is to bury us in presumption, which is the easier of the two: if despaire hath killed his thousands, presumption hath killed his ten thousands; to compasse this, his plot is sometimes to cry up the word, to turn us into the gulf of despaire for our sinnes, as though the way to help us, were to put us past help: and then againe, to keep us in and under sinne, he cries down the Word (as his last shift) that we need fear nothing, all is but words, that the Bible is not the Word of God,

Liv. Decad. 1. lib. 1.

that

that this is the myſtery of policy to talk of Scriptures and religion, when they themſelves meane nothing leſſe, and it is a proof that Satan is put to his ſhifts, when he laies all upon this ſhift, *that the Bible is not of Gods making*. And this ſhift neither ſhall nor will take with us, if we ſtand free from the power of ſinne: for then Satan will finde nothing in us. Part IV. Chap. 4. Joh. 14. 30

I know Satan hath much advantage againſt ſome men (the more) by occaſion of the *Melancholy* temper of the body, as to feare where no fear, no cauſe of feare is, ſo to doubt where no true cauſe of doubting is: Satan is not to learn of what complexion each man is; he hath more skill in *Phyſiognomy*, and can do more at the caſting of the water, to know what humour is predominant, then all the Doctors in the world: and if the temper of the body hath (as very often it hath) a great hand in this black tentation; a little Phyſick and other natural means may and will do good; turn humors out of the body and ſpare not, but (of all) the way to clear all, is, to cleanſe ſin out of the ſoul.

Melancholici propter vehementiam, non expectant rationem quod ſunt ſectatores phantaſiæ Ariſt. Eth. l. 7. c. 7.

The root of this tentation is the bitter root of Atheiſme. They who ſay there is no Word of God to diſcover the will of God, would, if they durſt, ſay there is no God. The foole (that is, the natural man) doth *ſay in his heart, There is no God*: and he is but a fool for his labour; he would ſay it with his mouth, if he durſt for ſhame; but he doth *ſay*, and but *ſay* it, with Pſal. 14. 1.

with his heart. He would verily think it with his heart, but he cannot, therefore in the text it is not, The fool thinketh in his heart, but he saith in his heart, *There is no God.* And *Epicurus* himself, though in deed and in his secret disputes, and in his private opinion he did indeed deny God, yet in his words he did confesse that there is a God. Perhaps he did not say it, for that he durst not. *Anaxagoras* being put to death in *Athens* for denying God, in which Town and University *Epicurus* flourished. And I think many did then, and do now bury themselves in the study of vain Philosophy, on purpose to feed this humour of profane Atheisme in them, on purpose to serve sin in the lusts thereof, without any fear of God, or of the Devil. The *Sadducees* were a kinde of *Atheists*: they denied the immortality of the soule, and all being after this life: and they did erre this fundamental error, not because they did, but because they did not know the Scriptures nor the Power of God. Wherfore *Search the Scriptures*, as the Word of God. Leave it to Papists, that to know the Scriptures, will teach you to erre; Christ saith not that we erre because we do know the Scriptures, but because we do not know them.

Cic. de nat. deorum.

Aug. de civ. Dei, l. 18. c. 41

Probabile est eos qui Philosophiæ dant operam, non arbitrari deos esse. Cic. de Invent. l. 1.

Mat. 22. 29

John 5. 39.

N. 5.

N. 3.

How shall we do to know the true sense of the Word of God?

The same Spirit which assureth an honest heart, that the Bible is the Word of God, will guide him to finde out the right sense of the Word.

The sense of the Law is the Law; and of the Word of God there is but one sense: it is the easier found out, because there is but one sense.

The Word as the Standard is looked upon by all parties as the Rule: but one saith his is that one only sense, another hath a sense not only diverse from the sense of the other, but contrary and adverse to it, and he saith as much for his sense, that his sense is that one only true sense and meaning of the Word of God. Nor are we left to uncertainty, or in a labyrinth, for that *so many men*, so many minds, and every mans mind must stand for the minde of Christ in the Scriptures.

That one meaning of the Word is plaine, and a plaine heart shall have a plaine answer from God by his Spirit, *which is which*. How did the people of God do in Christs time? How in the Apostles times, when hereticks and false prophets were very many and very cunning to wrest and pervert the Scriptures to their destruction? Albeit they were (as the

Apostle

Apostle saith) *unlearned* in all true learning. God did lead the Church then to the finding out the right sense of of the Word in maine and essentiall matters: so he will now and ever. It were a poor piece of providence to direct us by his Spirit to a *certainty*, that the Bible is the Word of God, and to leave us at all *uncertainty* which is the sense of that Word. Specially now that the Rule is more and more clear then it was in Christ and his Apostles dayes: Nor must we think that he will teach us and instruct us by his Spirit, which is, and which is not the sense of the Book of God, without book. No the Word is the best rule and line, to finde out the sense and meaning of the Bible, as our Divines prove, and Papists do not deny. *Try the Spirits*, saith the Apostle: who must try them? Why, all Christians. By what must they try them? why, by the Word of God. For what must we try them? not whether the Bible be the Word of God, for that was then taken for granted: but whether the Apostle or the false Prophets gave the right and currant sense or not, it being not possible that both their senses should be true, sith they were so contrary one to another as they were.

Ram. Co. c. 2. d 2. 1 Joh. 4. 1 Ram. prælect. 214.

The Papists confesse that the Scriptures (being the dictates of Spirit) must be interpreted by the Spirit, who made the words and sense; to that purpose they with us interpret that of the Apostle, when he affirmes the Word to be of no private interpretation, to mean

Bell. Dei verbo Dc, l. 3. c. 3. Canus, loc. Theolog. l. 2. c. 14. 2 Pet. 1. 20

mean that it is not to be interpreted by the humane ſpirit of man (all mens interpretations being but ſo many private interpretations) the only publick interpretation being the interpretation of the *Spirit*. God hath given to all creatures who have but ſenſe, a faculty to judge what is food, and what is poiſon to them: and ſo he hath given to all his people an ordinary ſenſe and ſpirit of diſcerning, to ſmell out and taſte which is, and whith is not the true ſenſe of the *Scriptures, to diſcern both good and evil.* This is plain by that of the Apoſtle: *We are of God: he that knoweth God, heareth us: he that is not of God, heareth us not: hereby know we the Spirit of truth and the ſpirit of error*: A doctrine much abuſed in our times, ſith a ſect of *Swenkfeldians* are crept in amongſt us, who divide the things God hath joyned together, the Word and the *Spirit*, cry down the Word, cry up the *Spirit*; as though the *Spirit* did now teach without book, and feign that the motions of the *Spirit* are only done by violent impulſions. Thus they flie from the Word written, to their own revelations; which (as *Melanchthon* doth truly and wiſely obſerve, (doth draw after it three main and miſchievous concluſions. 1. A loſſe of the certainty of the doctrine of the Law, and the Articles of our faith. 2. An utter uncertainty of Chriſtian conſolations. 3. An extinction and deſtruction of true faith, and the exerciſes of faith: whereas there are now no revelations (ſith all is written,) nor no need of any extra-

Part IV. Chap. 4.

Heb. 5. 14

1 John 4. 6

Examen Errorum Anabapt.

Heb. 1. 1.

Neh. 8. ordinary revelations to expound the Word, but ordinary only, to expound the Scripture by the Scripture, and so to give the sense, comparing places with places: Papists also to hide their follies from the people, do hide them as too obscure and too dangerous, and yet truth forceth the best of them to confesse, and that in Print, 1. That the Bible is the Rule of Faith. 2. That the rule must be known, and known to us, else it cannot be a rule to us. 3. That nothing is more certain, nothing more plain in it self then the Scriptures are; now by Scriptures they themselves do meane the Word written, as the Word doth signifie.

Bell. de Verbo Dei l. 1. c. 2.

I confesse it is lamentable to see what swarmes of divisions and subdivisions there are in our Countrey amongst those, who pretend most to the Spirit and revelation, new sects refusing communion one with another, springing every yeare; of whom I may say, as *Aristotle* saith of the doctrine of numbers amongst the *Pythagoreans*, that the many discords amongst the prime men of that sect, is an argument that the things and points are not true, for that they cause such confusion amongst them. 'Tis pity that men are suffered to sell poison thus, as *Lactius* saith *Aristotle* did, (his witnesse is *Epicurus*.) The thing which *Epicurus* chargeth *Aristotle* with, is, that having wasted his estate he fell to sell poison for the body, the practice of these is worse, who sell and vent poison for the soul. And I make no question but as *Pauls* phrase,

Metaph. 13

Lib. 10. in Epicure.

phraſe is, *they have deſtroyed the faith of ſome*, and 'tis to be feared, that if this gangrene be ſuffered thus, they will deſtroy the faith of more.

Part IV. Chap. 4. 2 *Tim.* 2. 18 *Advantage of our ſects. Villeroy in his Counſellor.*

The advantage which is on their ſide, I will deliver in the words of a late wiſe Secretary of *France*, *It is* (ſaith he) *more eaſie to oppoſe Religion, then to maintain and defend it; for Religion having in it ſomthing, which is above the capacity of mans underſtanding, it is no difficult thing to contradict ſuch a beli f by humane reaſon.* (So he.)

2.

Another advantage they have to work upon the ſimple (and ſimple they need be to be led by the noſe after ſuch ſimple ſtuffe) and that is, *their fair ſhews* and *fair words*: the end of Hereticks and Schiſmaticks being, to draw diſciples after them; and becauſe it is done the eaſier when they put on the ſheeps cloathing, pretend much ſtrictneſſe and holineſſe, as the *Phariſees* did (and the *Mennoniſts*, that is, the *Anabaptiſts* in the Low Countreys do;) holineſs hath a force with it, that by the beauty of it wins ground on the hearts of all.

Rom. 16. 18

3.

And at the firſt they gain ground, for that their wayes are *new*, and till we be weary of theſe fancies, that infinite deſire of knowledge which is in us, doth (as *Scaliger* notes) make us run after things which are *new*, as long as they are new. By theſe and ſuch like ſhewes they beguile many unſtable, who are of *unevil minded*.

Rom. 16. 18 τῆς εὐλογίας.

4.

And unto this their vehemency, by which they

they do rather drive then draw men to their side; like *Ahabs* false Prophet who in a fit of his zeal (such as it was) smote *Micaiah* the true Prophet of the Lord on the face; these can box, and use violence, and so prevail much; people mistake when they take this to be zeal, true zeal being hot, but not so hot as false zeal, is, like as molten lead which is hot by accident, scalds and burns worse then fire which is hot of its own nature.

1 Chron. 18.23

Arist. de partibus. Anim. l. 2. c. 2.

This minds me of a wise saying of Sir *Francis Bacon* in his *Essay* of Atheism, which is this: *Who so labourith earnestly to prove an opinion to another, himself distrusts it.*

De Fide

'Tis also true, they hold many true and good things: and this minds me of a saying of *Nazianzen*: Hereticks (saith he) which held most points soundly according to truth, were very pernitious to the Church, because they did more easily and secretly poison the truth of doctrine by their heresies.

Now in these times, and multiplicity of opinions, a poor soul will say he cannot tell what to do; but the best is, if he go to God, God will tell him and teach him what to do, as he did the Church in former times, when there were (as there were) very many false Prophets, and false Apostles and Teachers, who brought in damnable doctrines: if you cannot tell how to answer their reasons, yet you must know that reasons against the authoritie of the Scriptures, be they ever so acute, may carry a shew of truth, but cannot be true, so *Austin*:

Epist. 7. ad Marcell.

and

and things not true may be so painted over, that they may shew to be more probable to us, then many things which are true (it is the observation of *Aristotle*.) Let us then not let any men deceive us by vain reasonings and philosophy, but search the Scriptures, where is all saving truth, and nothing but truth. Countrey people are of a passive understanding, and such as are apt to be led, (according as you are led, saith the Apostle) they will tell you that they are led by the Spirit: but the Apostle warnes us *not to believe every spirit*, *Zedekiah* the false prophet pretends this spirit too, as well as *Micaiah* the Prophet of the Lord; *Which way* (saith he to *Micaiah*) *went the Spirit of the Lord from me to speak to thee?* wherefore for our parts, we must not so take the true claim to the interpretation of the Spirit, because that Prophets and false Teachers do lay claim to the Spirit also, and father their bastard damnable errors on the Spirit. It is the counsel of the Apostle, *Mark them who cause divisions amongst you, and avoid them*: you cannot perhaps confute them, yet you can & must avoid them: you may justly suspect, that their talk of the Spirit is but talk; for that the Spirit of Christ is the Spirit of peace and union, but amongst these men there is little else but confusion and division; this is true, when divisions arise out of the nature of the opinions, but not when they come by the malice of men.

1 John 4.1.

2 Chron. 18.23.

Rom. 16. 17.

One thing I advise, that as we are to keep

as much as may be, from the breath (the infectious breath) of theſe men, ſo we muſt keep our ſelves from the ſight of their books. And here I commend unto you the advice of a rare man (Mr. *John Dod*) a man whom I may call by mine own experience, *John the Divine*, who having raiſed a Doctrine, That by nature we are prone to evil and not to good; his Uſe is, that we ſhould not be too bold or buſie with Papiſts or Browniſts books; A counſel, had it been taken in time, we had not ſeen the dayes we ſee:

Their words quickly end, but their bookes remaine; and though in their bookes they lay claim to the Scriptures and Reformation (as all hereticks do) yet how much they abuſe the Scriptures, time will diſcover, and in part it hath diſcovered already. But bleſſed be God, all comes to this end, to ratifie the ſoveraignty of the Word of God, and God in his wiſdom ſaith; there is a neceſſity that hereſies ſhould be, that the truth may be the better ſifted and confirmed, and *that they that are approved, may be made manifeſt*: ſo that it is but to manifeſt the truth, and ſuch as do receive the truth in love of the truth. The Uſe we are to make of all this, is, to teach us to dote leſſe upon the fancies and follies of *dreams*, and to cleave more to the Scripture, which hath in it all truth needful and uſeful to ſpiritual conſolation and eternal ſalvation, wherein is no miſtake at all.

Si doctrina eccleſiaſtica nullis extrinſecus hæreticorum dogmatum aſſertionibus ſuffingeretur, non poterat tam clara & tam examinata videri fides noſtra. Aug. de Temp. Serm. 98.

1 Cor. 11. 19.

Jude v. 8.

CHAP.

CHAP. V.

Of Repentance.

WE are fallen into an age, wherein, as the common fame is, there are too many who cry down (for a sinne) confession of sinne, and prayer for the pardon, as things below the Prerogative of Saints. I have reade in *Canus*, one of the best and best learned amongst the Papists, that there were some in his dayes (which was not long since) whom he calls hereticks, who in *Spaine* (his Countrey) did begin to deride those, who did grieve and mourn for their sins: A thing so monstrous, that I know no sin or error like this (*to set themselves against repentance*;) in it self it is a great sin, and (which is a greater sin) it maintains all other sins whatsoever; for sinne is sinne in it self, and to us, till we do repent of it: now if we must not repent of any sin, then every sin that we have, or do, or shall commit, doth remain sinne in us and to us, and the wrath of God must needs abide

Prælect. de Pœnitentia par. 2.

abide upon us; sith nothing can take the guilt of sinne off, or keep the wrath of God off, but to confesse and repent; for *Solomon* saith that such and only such shall finde mercy: I cannot imagine their reason, except it be for that they dream of perfection, or that God hath decreed that we shall have heaven, and our sinnes are pardoned before the foundation of the world; and that it is an abuse of prayer, to pray for that we have already.

Pro. 28. 13 Errors of denying repentance.

1. 1 John 1. 8, 10.

Now for perfection, I know none but in Christ our Head: there is no man but sins, *If any man saith he hath no sinne*, (he saith he hath sinne, in that he saith he hath no sinne) for the text saith, *he lies*, (and is not that a sin, and a sore one too?) And again, *If we say we have no sin we make him a liar, and the truth is not in us.*

Aug. De Perfect. Justitiæ. Concil. Milevit. can. 6.

The Apostle doth not say, if we say that we had no sinne, but if we say that we have no sin. He doth not say, *Humility* is not in us, but the truth is not in us. Nor doth the Apostle say, If you say you have no sin; but, if we say we have no sin, including himself for one, and *John* was as free from sin as any, and more free then the most.

2. Next, there were, and are who teach, that repentance, confession and prayer for pardon of sinne, are of no use, sith the decree of God is past, and peremptory, that all his have their sinnes forgiven, and shall be pardoned whether they repent or confesse, or pray or not. I know no such decree: 'tis a truth that Gods

decrees

decrees are firme and unconditional, but sith it is more clear, though not more true, that we must repent, confesse and pray, as Christ taught us all to pray, *Forgive us our trespasses*; I should chuse rather to question such decrees, then to call in question Prayer, Repentance, Confession of sin: the truth is, all these wait upon the execution of the Decree, and Papists are (the learned amongst them) firme in this point, that as the decree is firme, touching Gods Glory as the end, so the same decree cals in for repentance and the rest, as the means to execute this decree: *Seneca* the heathen *Stoick* answers, that *Fate* doth assure of reconciliation with God, so the same *Fate* calls for prayers, sacrifices and the rest, as means; so for the body (saith he) if it be my Fate that I shall recover when sick; so it is the same Fate, that I must use medicines: and all this hinders not, but all is freely and voluntarily done. Part IV. Chap. 5. Greg. de Val. l 3. de orat. d. 6. q. 2. p. 8. Nat. Quæst. l. 2. c. 35, 36, 37, 38

Nor do we know or acknowledge any decree so absolute, as to exclude Christ and his Institutions; nor any such Christ, as hath so done all, that we must do nothing, as means. It follows not, Christ hath prayed for us, therefore we must not pray for our selves. Gods decree doth not binde him to do all for us, and we our selves do nothing, *though of our selves we do nothing*, but by his grace. Nor doth Christ merit all for us, so as we to do nothing: it excludes not our repenting and praying. 2 Cor. 3. 5

Christ

Christ is all in all as the *cause*, but our repentance must come in as a *means*. God will have his own *ends* brought about by his owne *meanes*.

But these disputes profit little. I like better to enquire a little of that in *Austin*, who brings in the *Pagan*, quarrelling with the Christian Religion as a corrupter of discipline, and of the manners of men: Because (saith the *Pagan*) Christian-Religion doth promise to all who repent of all their sinnes, impunity and pardon of all, and that thereupon men let loose the reines to all riot, 'tis but turne and repent and all is well: as if a man should wound himself, because he knows where to have a medicine. Holy *Austin* replies, that there is none but is a sinner, no man dares professe his innocency: and what a miserable creature were a man, had he not hope to finde an heaven of impunity? were there only a licence of sinning, and no indulgence for our sins, where shall we rest our soules? Whither shall we go?

In Ps. 101.

If foolish men do encrease their sinnes in hope of pardon, out of doubt they would encrease them more were there no hope of pardon; would not one who hath no hope, say, I am a sinner, I am for hell, no hope of happinesse, out of hope of forgiveness why should not I take my fill in my lawlesse lusts? Why should I deny my selfe any thing mine eye would faine have? *Let us eat and drink, to morrow we shall die and damne*; why should not we

we take our fill of sinne, (which please us,) whilest we may? if we must go to hell, let us be merry whilest we may, and go to hell for all together, no question desperation makes men worse: God doth rather correct and restraine sinning, when he promiseth indulgence on repentance, as that he *will not the death of a sinner but rather that he return from his sinnes, turne to God and live*: for when a pardon of grace is gone forth, and an heaven of mercy ready to receive us, then we will strike saile, cast off our iniquities, hope for life, lay down our weapons, and use Gods medicines: nor doth this offer of grace make sinners secure, for God hath promised pardon on condition of repentance, lest despaire should make men grow worse and worse, and rush into all ungodlines: and again, lest under hope of pardon men should make bold with sin to day, meaning to repent to morrow: the Lord as he hath made pardon very certain on condition we repent, so he hath made the day of death very uncertain: no man knows he shall live till to morrow, and therefore none but a fool will put off his repentance till to morrow, sith he may die in his sinnes, and go to hell for his sins ere to morrow. God (saith *Austin*) wisely providing by offering pardon, that men may turne from their sinnes, and be received, and by making the day of death so uncertain, that such as have a minde to deferre their repentance, may be terrified. Do not say, I will repent and amend to morrow; he hath promised

Part IV. Chap. 5.

Ezek. 18. 23

mised pardon to day if we repent to day; He hath not promised any such time as *to morrow* to us. *Thou fool, this night*, ere to morrow, *thy soul may be taken away from thee*, therefore he is a fool for his labour, who puts a matter of such consequence upon such uncertainty, nor were we sure we should live until to morrow; are we sure (whatever we intend to day) that we shall have the gift of repentance to morrow? we cannot repent except the Lord give us *repentance unto life*; if we will not to day, its like enough he will not give us the gift to morrow; he that is not willing to day, is more then like to be unwilling to morrow.

Luc. 12. 20

Act. 11. 18

Esau non verè pœnituit, quia non doluit de peccato sed dedamno. Aqu. 3. q. 86

Besides, it is the love of God which makes way for repentance; terrors mixed with hope of pardon have their use and place, but if terrors be all, and nothing else, they may make us cry with *Esau*, but not repent. I have read in *Tindal* (a man of great parts, and yet not so great as good) that if a man do keep the Law, if he do it not out of love to God and to his Law, in keeping of it he doth break it; so that it is not fear but love must do the deed; it is the *bountifulnesse* of God (saith *Paul*) which must *lead us to repentance*, and not to sin more; just so Christ saith to *Peter*, *Peter*, *lovest thou me*: (not *Peter*, *feareſt thou me?*) *feed my sheep?* John 21. 15.

Lacrymæ non erant pœnitentiæ sed calumniæ. Chrys. ad pop. Antioch. hom. 41. Rom. 2. 4 Aug. in Ps. 90. Apologie Dr. Twisse.

Before I shut up this matter, I must in a word take notice of a froward spirit in some, who distaste Dr. *Twisse* and others for writing, that

the sins of the godly are pardoned before they are committed. Part IV. Chap. 5.

But if these (being Scholars) would but consider, what Dr. *Twisse* hath said to clear this matter, they would subscribe (as no question they do) to his opinion so expounded by himselfe, and it is thus done by him. There is a double acception of the terme, *Remission of sins*. First, there is a meritorious justification or remission of sin: this is of sins before they are committed. Next, there is an actual justification or remission of sin; and this is not till after our sin is committed, and we do believe all this none of these exceptors do or can question. Those who lean much to the doctrine of *Arminius* and *Vorstius* in this point, may see all this expressed in clear termes by *Vorstius*; so that it is one thing for all the sinnes of all the elect to be pardoned to Christ for them: that was done before we were, or our sins were; another thing to be pardoned to them; Christ was made a curse for us by imputation; for that the Father did impute all our sins as a Judge to Christ, as our Surety, and did exact all of him as guilty by that Law; and not only by imputation, but by application, in that Christ did offer himself of his free accord to God the Father: so it is said, *He carried our sorrow, took our infirmities*, nailed them to the cross in himself, and buried they were in his grave: that so sin being buried, and the malediction of the Law being broken off, be like a new man made free from the curse of the Law, might and did rise

Examen. l. de permiss. sect. 4.

Amic. Collat. cum Piscatore. & 88. sect. 131

Jun. paral. l. 2. par. 52

Esa. 53. 4.

2 Cor. 5. 21

rise from the dead, as our surety: so then, had not all the sinnes of all the elect, past, present, and to come, been relaxed and remitted to Christ, (not for himselfe) but for us he must needs have been kept under the curse of the Law, and the power of death and of the grave, (with then he carried Captivity Captive, hath loosed the sorrows of death, and of the grave, saw no corruption, is risen, is in triumph at the right hand of the Father in heaven, it follows as a truth clear of it selfe, that all the sinnes of all the elect are pardoned and remitted to Christ for them. This is (as *I* conceive) all the meaning of Doctor *Twisse*, and is, or at least ought to be, the meaning of us all. And this a learned man calls *mystical Justification*, because all the sinnes of all the elect are, as laid upon Christ, so remitted unto Christ our Head and Husband, which pardon and absolution he took in our name, and keeps for our use. *Vorstius* delivers his minde as touching this doctrine, in three degrees: First, saith he, there is the Grace of God, which is the first and prime cause, forgiving our sinnes *gratis* in Christ. Next, Christ doth expiate and loose our sinnes by way of merit, procuring for us pardon of sinne, the holy Spirit, and life eternal: all this is done for us, but without us. Then he brings in faith as a condition, or (as he calls it) an organical instrument: also he adds repentance, which brings with it the remission of sin: and this is in us, not without us: and this saith he, stiled *causa sine quanon*, a cause only without

Tho. Goodwin.

Causa sine qua non.

without which remiſſion of ſinne cannot be perfected, which is but a ſhallow expreſſion in him and thoſe that follow him. Thus far he. All this is out of my way but that I was willing to borrow a point of the Law of Method and Order, to expreſs my ſelf a little in the behalf of my very loving and much beloved friend Doctor *Twiſſe*; I hope he is rather miſtaken then abuſed: yet I doubt not but there are ſome men ſick of *Ariſtotles* diſeaſe, who ſeldome or never mentions the opinions of Writers who were before him, but he doth it to confute them, which is very likely he did to gain honour and reputation to himſelfe, as being one ſo able as to ſtrike at the faireſt. Before I put my laſt hand to this diſcourſe as touching repentance, give me leave to enquire a little into that queſtion, whether faith, repentance, love, are the conditions of the Covenant of Grace. I am willing as much (as may truly be) be aſcribed to repentance, for that repentance begins amongſt ſome to be out of uſe, who will not allow that after converſion men are bound to *repent*; ſo before converſion men cannot repent, after converſion theſe ſay men ought not to repent, and ſo they leave no place for repentance at all: now that repentance ſhould have ſuch a place as this to be the condition of the Covenant of Grace, I doubt; that faith, and repentance, and the reſt are effects of the Covenant of Grace, I doubt not; and therefore a learned man of late hath printed, That faith is an effect of the Covenant and condition

Part IV. Chap. 5.

Part. 3. pa. 4. paral. l. 3. in c. 9. Epist. ad Hebr. Orat. de fœdere.

condition both: In this matter I am of the opinion of *Kendall*, that the Covenant was not made with us, but with Christ for us; and for the main, I am clear of opinion, that the Covenant of Grace cannot stand with any conditions of ours at all. To that purpose I wish the learned to consult with *Junius*, who shews that neither the Hebrew or Greek words commonly translated Covenant, do properly signifie a Covenant, but a Testament or Disposition, without any restipulation at all. To deliver my opinion, thus it is, The first Covenant of Works made with *Adam*, was built upon his own righteousnesse, which he put away; I know nothing that God took away from him, only he withheld his actual supply of grace. *Adam* casting himself out of this estate, the Covenant of works fell void; Then it pleased God to fill up this room with a new Covenant, as it is commonly called, or with his last Testament, wherein he bequeathed grace and glory on no other condition (that I know of, out of the Scriptures) but the death of the Testator, that is, Christ Jesus: so as the first Covenant was built on the righteousnesse of the first *Adam*, so the second was built on the righteousnesse of the second *Adam*; it is beyond my brain, to conceive, that God should immediately make a Covenant with us, who were children of disobedience and of wrath, who could not be capable of any such Covenant and conditions, but it was with Christ for us; *Adam* lost his righteousnesse, the foundation of the first

first Covenant: but the righteousnes of Christ the second *Adam* can never be lost, and therefore the second Covenant or rather Testament can never be forfeited or disanulled; and if our repentance may come in as a condition of this Testament, and so of our justification, let him say who can, wherein the difference lies betwixt the first Covenant and this which they call the second Covenant, why this is not a Covenant of works as well as that. *Amiraldus*, a man much admired (if not too much) by some, grants faith to be a condition of the Gospel, but faith, this repentance and faith are diverse things. Now he cannot grant that there are two conditions of the Gospel, and those of different natures, as faith and repentance are. Againe, repentance is of the nature of sanctification; now (saith he) sanctification cannot be the condition of the Gospel, for that by performing the condition of the Gospel we are justified; and for a man to obtaine justification by and for sanctification is legal, and not Evangelical. So *Amiraldus*. I will shut up all with the words of Mr. *Cleaver* (my old friend) a great textual Divine, and deeply versed in controversies of this nature: Albeit, (saith he) no man can assuredly apprehend the comfort of the Covenant without the application of it by believing, & bringing forth the truth of it by repentance and amendment of life, yet on Gods part these graces are rather *effects* of that blessed Covenant then bare *conditions*, *Ezek.* 36.27. *Jer.* 32.38.39.40. Those are his words, and this

Specius. 2. *pa.* 427 Childrens patrimony *pag.* 46

this is my opinion, and this I conceive to be the truth: The sense of these his words is clear, that faith and repentance are meanes of our enjoying the comforts of the Covenant, but not conditions growing out of the nature of the Covenant of Grace: for every *meanes* is not a condition, albeit every condition be a means: but when a *meanes* is by Stipulation and contract appointed for the acquiring of any thing, then it is a condition. So *Twisse*. This is enough for this; except these speculations and such as these were more, & more universally profitable then they are. And therefore, that we may not say much too much; we will say for conclusion of all, I borrow leave to trouble the Reader with a few lines as touching the free Covenant of Grace and free justification by faith alone, having said my mind as touching faith before, I meane to add some things to clear this wholsome doctrine from some dust cast by some upon it; for this truth of God we stand the rather bound to contend, sith it is well enough known that the first doctrine which did break the heart and neck of Popery was this point, *That we are justified by faith alone*, without works; and he knows little, who doth not know that in the sense of the Ancient Schoole: works and merits meant the same thing; to say without merit, was with them all one as to say without works. To begin with this first, I cannot wonder that any dare renew that stale argument that forsooth

Exam. l. 3 de cens. Digress. 5 sect. 1.

sooth faith is a work, and therefore being justified by faith we are justified by a work. This is flat and plaine against the Apostle who proveth that *Abraham* was not justified by works because he was justified by faith; to speak our, I say we are not by faith as a condition of the Covenant of Grace neither, but organically & instrumentally, as it is an hand apprehending Christ our pardon, so that when we say, we are justified by faith, the English of it is, that we are justified by faith apprehending Christ, or which comes all to one, by Christ apprehended by faith. Againe, if faith did it as a work, then it were of debt, not of grace; but justification (as the Apostle shews) is an act of grace, a deed of free gift, not a debt; and grace is free every way, or no way. some make *Hope*, *Love* and the rest of the pieces of pious Evangelicall obedience to take part in this office, which is little else then to play againe the old game, *Do this & live*. I take it to be cleare of it self out of the text, *Romans* 4. that what is ascribed to believing is denyed to working, but justification as it is ascribed to believing, so it is denied to working so much as to any condition at all. Out of all that Chapter it is plaine that works and faith are opposed in the point of justification, albeit it is as plaine that they stand not so opposed in the matter of salvation; we read indeed that we are *saved by hope*, but we

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Rom. 4. 1. 2. 3.

read no where in the Word that we are *justified by hope* or love or any vertue or holy act done by us afore or after our conversion. Christs righteousnesse is ours really by imputation, but it is not *our inherent righteousnesse*; this his righteousnesse is not ours by working, but by believing. *Do this* was for the first Covenant of works: *Believe this* is for the second Conenant of Grace. Believing is but a taking and receiving Christ and all his, now faith doth act by taking and receiving. I reade no where that repentance or love or any part of our Evangelical obedience, is or can be said to act by *taking and* receiving: Now some rather then they will say nothing, say the Evangelicall obedience in the doctrine of justification is at least *causa sine qua non*, that thongh we are said to be justified *by them*, yet we cannot be justified *without them*. To this I say but this; that so the understanding, will, and reason of a man may be said to have a place in our justification, because we cannot be justified without them, and yet I hope no man can think that the reasonable facultie of the soule may be said to joyne hands with faith in the doctrine of justification. To talk of any justification but by faith, or *by faith, and not by faith alone*, is to speak not onely without, but against the book: to add any thing *to faith*, or to joine any thing *with faith*, is to destroy the doctrine it selfe: as to add any tin

tin to a Kings coine; is to destroy the currancy of that money: and to joine any works with faith is to make a doctrine not currant in the Court of Heaven. I thought till of late that amongst all Protestants and Antipapists that faith alone had an affirmative and negative voice in the point of justification. The truth of every negative depends on the truth of some affirmative. This is a negative, that we are not justified by works: now *meer negatives conclude nothing*: the truth of this negative hangs on this affirmative that we are justified by faith alone, answerable to that of Saint *Paul*; *It is of him who calleth*. It is an old saying, that he who doth distinguish well, teacheth well; and I conceive one ground of this mistake is, that these (as I have said) do not wisely distinguish betwixt justification and salvation: and for because good works as well as faith have an hand in our salvation, and are a part of our sanctification, therefore they dreame that they have the like vote in our justification, and in the dreame it is that they do check that old saying of old Saint *Austine*: Good works (saith he) do not go before, but follow justification; the truth is, there neither are nor can be any works so much as *truly* good before our justification; as good look for good fruit where the tree it not good: but *after justification* there are no works perfectly, yet there are works truly good: thus we finde up and down in the Part. IV. Chap. 5.

Affirmatio prior negatione Arist. poster. l. 1. c. 12 Rect. Log. l. 2. c. 3.

Word that we are saved *according* to our works, though not *for* our works; but no man can shew me any such phrase or speech in all the Bible over that we are *justified* by, or for, or according to our works, good works do nothing in the point of justification; for that which is not is *nothing*, and that which is *nothing* can do nothing; now before justification there are no good works, for that were to bring in the old *merit by congruity*. But after we are justified and in the state of Grace, then we may and do do many good works, and such works are said by some, to be disposing and qualifying, by other morall causes of our salvation and both well unde stood speake nothing but the truth, else why doth the Word propose heaven to us, not onely as a free gift, but as a *reward*, and yet, all this is not for our owne sakes or our owne works sake, but for Christs sake; and his works sake, we believing that he is ours, and his works are for us by faith and our believing. For my part, I do the lesse wonder that works are now againe set on the Stage, and that *Pelagius* with his opinions take up such roome as they do, sith man being a true doter on himself, cannot but in and of himselfe be too well pleased with, and hold too fast such opinions as put *all*, or *too much* in this owne bosome. I have read of late that in case a man do improve his *naturals* to the uttermost, that God ever gives to such a man

grace

grace, which is all one as to say that if a man do that which no man can do without grace, that then God will give him grace; which is but to give him that which he hath already, it being I think past all dispute, that no man can so use his *naturals* without grace. Part IV. Cha. 5.

These to my minde make way to introduce and bring in that foolish opinion of the Papists, *viz.* that there is a first and second justification. Wonder not to see men turned so quickly from the Gospell, this is a sicknesse under the Sun, as old as Saint *Paul*; were it to turne from error to truth there would not be such quick work, but *Paul* saith it was to *another*, yet not to *another* Gospell. How? *Another* and not *another*? yes; not another, because 'tis not possible there should be two Gospells, yet another, because the false Doctors did turne it aside in the point of justification; so then the Doctrine of justification by free grace and faith without works, is the life and soul of the Gospel; so that is not the right Gospell, what ever else is there, if this doctrine be not kept *there* pure; *that we are justified by faith in Christ* and *not by the works of the Law*; the Apostle saith there were some which did trouble the *Galatians*, and would pervert the Gospell of Christ, How pervert it? why, by doing then as these do now (whom I point at) even joyne the works of the Law with faith in that grand doctrine of justification: so we see there is no error new under the sun; that which as some do receive now, so there were some did then, turning Gal. 6. 7. verse 7

ing the Gospell into *another*, *not another* Gospel, by mixing works with faith in the point of justification; so that we must not make strange of it that it is so, no nor that it is so *quickly* so: it being so easie to leap into any extreme or from one extreme to another; this is done with speed and ease: but to keep in the middle, to stand fast for and in that which we call *Mediocrity*, where vertue dwells, is so against flesh and blood, that it is farre easier to run into both extremes then to sit downe in the middle, *the center of virtue*. I doubt ere these men are aware they may bring in (as it is observed by wise men of old) unorthodox opinions, by being too bold with unorthodox expressions. I began to think to speak out concerning the Covenant of Grace, but sith so many learned pieces are (as I hear) come out of late, I will spare my pains in writing, and the Readers trouble in reading. I doubt not of the truth of what I said before, following *Junius* therein, that the word *Covenant* (as the use of it is in common expressions) doth not signally deliver the phrase and proper sense of the Hebrew and Greek words, but rather the word *Testament*. Covenant as it goes for currant with us, is a term of art which calls for stipulation, and looks for a reflect act from those with home the Covenant is made; but the originall words signifies rather a Will or Testament, a deed of free gift, without any

looking

looking after any restipulations or conditi- Part. IV.
ons on our part, and this doth more magnify Chap 5
and extoll the free grace of God then when Ezek. 13.
we take in any stipulations or conditions at all.
It is an old rule, that *look what doctrine sets up Gods Grace must and puts downe mans pride must, that doctrine* doth look most like *the truth of God* & the *Gospel of Jesus Christ*; and so doth the doctrine we now set downe. *Peter* doth not say, Repent and then the promise is to you and yours: but, Repent for the promises is to you and your children, I will deliver the full of my minde in the cleare words of Mr. *Cleaver*. The Apostle (saith he) doth not say, Repent and be baptized, and then the promise shall belong to you: but, The promise doth belong to you and yours, therefore you and yours are to be baptized upon your repentance. Some who put stipulations and conditions on the Covenant, fall to distinguish, he that distinguisheth ill, teacheth not well. They make many pieces of the Covenant of Grace like so many subordinate and under-Covenants, but the more any thing comes up unto *unity*, the nearer it is to truth and *verity*. There was one & but one Covenant of works, and that being uncovenanted in respect of the elect, now there is no salvation can be had by vertue of that Covenant. There is now in the *Church* but one onely Covenant, called the Covenant of Grace, which is a meer cleare Legacy, as an act of free favour, as men when they die make but one Will and Testament, so God hath set up but one Will, one

Act. 2. 38, 39.

Child. patrimony. p. 45.

Verum & unum convertuntur.

Testamnet

Testament wherein and whereby he hath by a free deed of gift given us Christ, and our inheritance of the Saints in Light. I professe I have been weary with reading what some men have written as touching the Covenants, and all to make a doctrine misty and difficult, which is and would be clear enough, if such had and would let it alone. The sum is, that this Covenant or rather Testament of Grace being the last, and to last for ever, doth not exclude, but include grace, as contrary to all causes, conditions & stipulations which are contrary to free grace. Grace in God may be said to be the cause of it, and it works grace for us and in us, as the fruit and effect of it. with this I end all, and I take it to be so true and cleare, that they do but cut out work for themselves, and do make work for others, who speak and write the contrary; and I hope the God of grace will shew this to all those who are otherwise minded, and love the Lord and his truth in sincerity.

AN

AN APOLOGY IN Defence of some exceptions taken against some particulars in my Book of *Temptations*.

IN my former book a little I said as touching the losse of originall Righteousnesse in *Adam*: *as that* Adam *put it away*: the exception to this is this that God took it away, & that it was lost meritoriously, not otherwise, *Aquinas* and they who follow him, hold that it was lost both meritoriously and efficiently. The matter is not much and therefore very much need not be said of it. Doctor *Twisse* saith, that it being placed by God immediately in *Adam*, God only could take it away, *Adam* could not put it away. Indeed none can *immediately* take that from the soule which God hath put immediately into the soule, but that therefore *Adam* could not *by*

meanes

meanes put it away, I think the argument followes not: I take it to be dangerous as well as falſe to ſay (as *Arminians* do) that originall ſin conſiſts in Gods depriving *Adam* of originall righteouſneſſe: it cannot in my minde but make God the Author of originall ſinne, and of all ſinnes elſe, which follow after originall ſinne: if not *Adam*, but God did pluck out *Adams* eyes, God is guilty of his blindeneſſe, & of all the blinde conſequents which follow that his blindneſſe. We read that the Angels *kept not* their firſt eſtate but *left* their *owne* habitation, they left it by an act of their owne free will, it was their owne doing, it is not ſaid that God did bereave them of *their firſt* eſtate, or that he did deprive them of their *owne* habitation, but they themſelves of themſelves did put themſelves out of their *owne* habitation: ſo *Adam* did by his ſin thruſt himſelfe out of his ſpirituall eſtate, and by his ſin did *merit* that the Lord ſhould never reſtore him or any of his to ſuch an eſtate againe (if the Lord had pleaſed to take the forfeit:) it goes too neere the quick to ſay that by his demerits he cauſed God to ſtrip him of all, for it was done by his ſin as the efficient, or (if you will) deficient cauſe. All that God did was, he withheld the influence of his actuall and effectuall grace, but left him grace *ſufficient* to ſtand or fall, as *Adam* himſelfe ſhould *will* or *nill*, having free-will to either, God witheld ſomething which he ſtood no way bound to ſupply, he withdrew nothing, but left *Adam* ſtock enough in his hands to ſtand if he

Jude. v.6.

he pleased, nor could this (God withholding his actual, effectual grace) be done *meritoriously* or *demeritoriously* rather, for this was done before *Adam* did or could sin: now there could not possibly be any *demerit* before sin. My minde is that *Adam* by his sinne cast off his own cloaths, and did pluck out his owne eyes; and (as I said) by this his sin he did deserve that, nor he, nor any of his prosperity should ever be restored to that or the like state of righteousnesse againe; and this was as a punishment which cannot take place before there is a fault: so that as one contrary doth banish another, so did *Adams* sin by the Law of contraries shut *Adams* righteousnesse out of doores. But some say, some sinnes are contrary to some sinnes, yet one sin doth not root out another contrary sin. But I say, some sins are contrary to some sins, but yet not so contrary as sin is to grace, for these contrary sins agree in a general head, that they are all *sins*; but grace and sinne differ in the whold kind, *sinne* being a *vice*, and *grace a vertue*. And whereas some againe say, that one sinne in act cannot expell an habit of grace (so *Prinne*) But I say that one sin did turne the Angells quite out of their first estate for ever, and so it was with *Adam*. By the way, it is usual enough to say that sin hath a deficient cause, yet that is not a proper kinde of speaking, because to speake properly, every morall defect is a sin, and then by consequent of that there must be a former defective cause, and so without stop or stay in an infinite progression.

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Scot. 4. Sen. D. 14. q. 1.

Scot. Collat. 5.

Twisse

Answ. to Mason p. 97, 9. *Twisse* tells us for this, that *efficiens naturaliter* may be *deficiens moraliter*, and *deficiens moraliter* may be *efficiens naturaliter*, else in proper speech a deficient cause cannot properly be an efficient cause. Now whereas it is thought much that sin should be said to do it otherwise then by demeriting that God should do it; for then (saith one) why doth not the least sinne expell the grace of justification, I reply that we speak not here of the grace of justification, but of sanctification; yet by his leave I see nothing but the least sin might do it, were it not for the speciall help of Gods Divine influence, it being held by many as a truth that *Adam* himselfe in the state of innocency could not without divine speciall assistance performe one spirituall act, lest it might seem to follow that there could be one good deed whereof God is not the Author. My opinion is, that *Adams* sin, albeit it were not so great a sin in the matter of it did expell grace, as one opposite doth use to drive out another. I will deliver my self for this in the words of *Thomas Morton*, *The elder* Adam, *saith he*, lost his righteousnesse by committing sin; for sin having once goten in, (like leaven) it never rested till it had sowered the whole lump: having once admitted unbelief into his minde, he could not keep his affections and actions from the contagion of sin. (Thus he) So that as a little leaven drives the sweetnesse out, and enters sowrenesse into the whole lump, so why may not a little sin (so to call it) poi-

Threefold estate of man. part 1. c. 3. sect 1

son

son and leaven the whole lump? As one sinne dist cast out all holiness out of *Adam* when there was in him nothing but holinesse, the like we say for the lapsed Angells; so I doubt not but the least sin would turne all graces out of us if God should but stand by and look on, and the rather, sith grace in us is but very little and very weak, of it self. The same *Morton* in another place of the same book saith as followeth, All the parts of *Adams* holiness were so linked together that he could not lose one particular grace without losing all, nor commit the least sin in the estate of innocency, because by committing sin and in the very act and moment of committing it he should fall from his innocency into a sinfull estate. (Thus he,) And as I think according to the truth, I sometimes wonder that wise men should speake so much of *meritoriously*. The sum of all is this, God withheld from the Angells first, and from *Adam* after when he was tempted; his actual grace, being no way bound to suply him with the influence of his assisting grace, sith he had in him habituall grace sufficient to hold his owne if he would, and on the withholding of the actuall supply of the Spirit assisting he lost all, *left* his first estate, and by that his fall he did deserve and demerit that the Lord should there leave him and his: *Adam* then by sinning did put a way his integrity, and having undone himselfe and his, he left himself nothing, his righteousnesse being a quality & an accident could have no existence, when once it was turned

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part. 3. c. 2. page. 353.

out

out of its *subject* as cold hath no existence when once by heat it is driven out of the water. This Gods *not giving him his preserving grace* must needs be without preceding merit on *Adams* part; but when *Adam* had plucked out his own eyes, cast off his garments of integrity, then this sinfull act of his had demerit and guilt enough in it to move the Lord never to restore to him, or his, the garments of salvation againe, he having first by his sin bereft himselfe and his of that his robe of righteousnesse. I know no use nor place for demerit in this argument; but to say that our original sin stands in Gods taking away this robe demeritorious, is to come very neere to make God the Author of originall sin and of all sins else, which should and must needs follow Gods taking away this *bridle*, as Papists and *Arminians* call it. *Adam* (*I* say) did pluck out his owne eyes, and sin in doing of it, and this his sin had guilt enough in it to make the Lord to *let* him and his to ly in this blinde condition for ever. Thus then when *Adam* sinned, God withheld his extraordinary succour, which else might have preserved him in his originall integrity. All I can imagine which may be objected is, that sin being *Privative* a *negative*, cannot by any force of contrariety expell and force out of *Adam* his righteousnesse. The answer is, that were it a meere negative, as negatives prove nothing, so they work nothing but being a privative thing, it may and doth put out grace. There is in it a vitiosity, which if you consider abstractly is no positive

Molin Anatomy of Armin c. 6. n. 7.

positive thing created, or creable by God, but yet it may be concretely considered, as it is inherent in a positive quality and active power, and being considered thus (as conjunctly taken) with that deformed forme (such as it is) is termed sin by denomination, and so is opposite to holinesse and righteousnesse not only privatively; and affirmatively, and in a positive way called the Law of sin, *Rom.* 7.23. where is said that the Law in *Pauls* members warred against the Law of his minde. Of this argument I will say no more, but he who would know more (if he can) let him reade *Walæus* his *Def.* of *Molinæus*, page 221. Part IV.

The next flaw (or rather knot in a bulrush) which is found with my former Book is that I did not well in that I left it, and did not determine whether a godly man might kill himselfe. To this is objected that no truth is to be concealed for fear of any inconveniences or mischiefs, which might follow. I think this is not right that every truth must be revealed in Print, and if I remember well, something this way is prescribed by the same Author in some one of his Books, I am not alone in it that som things may and must be conceal'd from publike divulging (so Doctor *Saunderson*) and whereas what may be done in *Phremitical* and *Melancholy* Passions, is not to the purpose, at last from that he falls to affirm that a godly man may die in sin unrepented of, which I like not, except he hold that sin may be repented of before it is committed; which point he is not

In his second Incitation. Sermon 1. sect. 32.

willing to ſwallow in another diſcourſe of his. I know Maſter *Prinne* hath theſe words, (Let a godly man be taken away in the very act of any known ſin, as ſelf-murther, before it be poſſible for him to repent, yet he ſhall be ſaved:) his reaſons I forbeare to relate becauſe I mean not to reaſon againſt it, nor do I know any loſſe if this had not been put in print. In all the Bible I know nothing ſet down of any who pretended to religion who did murther themſelves but *Achitophel* and *Judas*, & of them what they were for all their ſhewes, the Scripture doth ſhew us. Mr. *Ball* a man famous for his learning in his age, who according to his meaſure did deſerve it from his youth, in his Book about and againſt ſeparation ſaith that ſome things he was loth to publiſh in print, leſt he ſhould teach ſome ſpirits to wrangle, and perhaps ſuch things printed hath been an occaſion to cauſe ſome ſpirits to preſume, of which in our parts we have had too many black examples of late. I finde daily that thoſe who do moſt finde fault with others, do make moſt faults themſelves; and I cannot but wonder that one who holds that a man truly ſanctified and juſtified may ſo fal from grace as to be damned for ever, doth yet write that a godly man may die in ſin without repentance, which were a ſtrange doctrine, but that we have ſo many ſtrange doctrines now adayes, for why ſuch ſins unrepented of ſhould not ungodly that godly man and make him fall from his ſtanding totally and finally, according to their doctrine

doctrine I know no reaſon, no, nor they neither: and albeit theſe men do hold theſe doctrines of men (if not of Devils) to be truth, yet it had been better for them and others not to have ſent them abroad the world in print. *Thomas Morton* the elder, (a clear and learned Writer) hath theſe words. *The faithful whether he die in an holy life, or in ſome ſin, whether in repentance or impenitency, always, he dies in Chriſt*: is not this a contradiction, to ſay one may die in ſin and in impenitency and yet die in Chriſt? yet theſe are the words of *Morton*: that *Morton* ſhould thus ſpeak is not ſo ſtrange, ſith for ought I know he held that a godly man could not fal from grace, but that men who cry up the doctrine of falling from Chriſt and Grace ſhould dare to print, that a man may die in ſelf-murther, and final impenitency and yet die in Chriſt, is ſuch a piece of Divinity as clearly deſtroys it ſelfe; for, what is it that makes one fall from Chriſt, and from Grace but ſin? And is there any ſin which is ſo like to cauſe us to fall from Chriſt, and from Grace, as ſelf-murther, and final impenitencie? All this is the leſſe ſtrange now ſith there are who hold and print (and no fooles neither) that a man in ſome caſes may kill himſelf without ſin, nay, rather he doth ſin if he do not kill himſelf, then if he do: what *Eutectus Philodemus* (a Book fathered on *John Goodwin*) ſaith, I leave to ſuch as may and will reade the book to judge. Dr. *Donns* Book in print of that argument will do the leſſe

Part IV.

Threefold eſtate part 3. c. 7. p. 412. 413

leſs hurt becauſe he was no reformer, albeit in his way a very learned man: *Kiffin* and the reſt (all great reformers) in their Book called *Walwins Wyles*, do charge *Walwin* (a very great reformer) with this as his counſel given to a Gentlewoman under great diſtreſs, finding no redreſs, that ſhe having tried all other remedies without eaſe might and ought as the laſt remedy to uſe Gods medicine, which was to eaſe her ſelf by killing her ſelf: I then read *Walwins Defence* in anſwer to the foreſaid book call'd (*Walwins Wyles*) wherein he utterly denies any ſuch counſel given to any ſuch Gentlewoman or any other, which I was glad to ſee, for ſome cauſe I have to ſee the honeſty and honor of *Walwin* cleared by himſelf. As for my part did I hold that a man might take his death by killing himſelf, and yet do well without any repentance. I ſhould quickly ſubſcribe to it that in ſome caſes it were no ſin for a man to take away his own life, but in the way of Chriſtian prudence and conſcience a thing very lawful & laudable. Now becauſe I am loth to leave weak-ſpirited men and women under ſuch a cloud, and all by reaſon of ſome men of great accompt; I muſt declare mine opinion, which is, that it doth imply a contradiction to die in a known ſin, and in impenitency, and to die in Chriſt; to go away under the guilt of ſin, and to go to heaven and unto Chriſt; we all do or ſhould agree that there is nothing doth take off the guilt of ſin, but repentance; and therefore the Lord would not ſuffer *David*, nor will he ſuffer any godly elſe,

else, having once so sinned, to die till he hath repented. I dare not put the consciences of men upon such straits neither, that having som great known wasting sin, it is not possible that they should get into heaven without actual, particular, punctual repentance. This requires time which in some sins is denied us; yet we do or should know, that betwixt the stirrup and the ground mercy is sought, mercy is found. And that in sale one take poison on purpose to destroy himself, yet there may be repentance sufficient to serve the turn betwixt the cup and the lip. Also one may leap off a Bridge into the water to drown himself and do it too, yet *inter pontem & fontem*, between the Bridg and the water repentance may be found. A will to repent is to repent: for what is repentance but a turning of the will? A groan, a sigh from a repenting believing heart is enough to put in an answer in the Court of faculties at the throne of grace for any, for many, for all the sins a man hath committed for a thousand years, else how is it that some are called at the *last houre*, I think I erre not, if I say *in the last minute of the last houre*. I know nothing in religion and divine reason but antedated repentance which is laid up before-hand may serve, howsoever there is a general, habitual, vertual repentance lying deep in the soule which may turne (as 'twere) the white of the eye, up to Heaven, which is enough to carry our cause. *Canus* himself saith, that one degree or act of repentance will serve to crosse Part IV.

out all the ſins of all a mans life, there is no queſtion but moſt men do things to the very laſt which are ſins in the ſight of God, which they know not to be ſins, perhaps *through miſtake* take them to be vertues (not vices) and will not general repentance for all ſins unknown put off the guilt of them? Specially when the ſoule is ſo habituated and qualified, that if they did know them to be ſinnes, they would in a more particular manner repent of them. *Who can underſtand his errours? cleanſe thou me from ſecret faults.* That is, from ſinnes which we know not to be ſins, ſaith old Maſter *Cartwright* ſomewhere; to ſpeak out a little, I doubt not but a godly man may for the matter do the act of any ſin whatſoever except the blaſphemy againſt the Holy Ghoſt, but that he may die impenitently in thoſe ſins or ſin, give me leave to pauſe upon that, for except ſuch poſitions be carried under a favourable conſtruction I think it clear that it doth undermine the Goſpel, it being a vital part of the Goſpel, that *except we repent we ſhall all periſh*. Let it be granted (if you will) then, that a godly man may kil himſelf, & die in the fact and by the act, yet that he doth *die in the ſin*, albeit he die, *by the ſin*, I utterly deny, there a general repentance perhaps may ſerve. I am ſure a ſigh of repentance may and doth remove the guilt, nor can a godly man do ſuch an act (as long as he is his own man) with a full conſent, and if there be not (as there is not a full conſent) I know nothing but there may be a grain of *tacit* repentance mixed with

Pſal. 19.

Luke 13.

with it in the very doing of it, ſith it is a mixt action, for moſt of thoſe who do it, do it becauſe they had rather not be at all then be in ſuch a condition, when their life is a burden to them; and as *Auſtin* ſaith, they look upon it as a comparative good thing. Well then, if antecedent repentance for all ſins in generall will not be granted by thoſe men as ſufficient to ſerve, who look upon it as a clear untruth that ſin ſhould be pardoned before it is committed, or if they ſtand upon it, that it is not poſſible (which is ſaid, but not proved, nor I think poſſible to be proved) now why the ſpirit of repentance may not mix it ſelf in, and with the doing of the deed, I know 'tis not poſſible for any to bring any place, or to ſhew any reaſon to the contrary. I would men would not make halters for mens conſciences; & now that there is ſo much talk of refining and propagating the Goſpel, and by none more then by theſe men, that now theſe very men ſhould publiſh, not in words only (which may and wil die and vaniſh but in print, in white and black (which remain) ſuch uncomfortable, uncertain, and (I think) untrue doctrines, which put poor Chriſtian ſoules on the rack; I ſhould wonder much at it, but that the Scripture foreſaw and foretold that thus it ſhould be, and would be in the latter days; and but that I have the word for it, I ſhould marvel more then I do, that now in the heat of reformation ſo many are turned ſo *quickly* to another Goſpel, yet not another, ſaith *Paul*, ſith there canot be two Gal. 1.

Gospels, Religion is one or none, and where are so many religions, 'tis to be feared there is not any. I am sure amongst us, there are too many to be good or true. But still this sticks with me, that it were best such doctrine were not published, at least not printed, sith all the Bible over no one instance of it. *Sampson* I know did kill himself, and did well in it, but he had special order for it from God: shew the like order, and then do the like as *Sampson* did: but without the same order, the same act which was not sin but a duty in *Sampson*, is a great sin in any of us. I know if repentance step in, a man may possibly die by the sin, and yet not in the sin. For my part I like not that such doctrines should be made publick in print; for I have known that very feare of hell hath withheld the hands of some (held for godly men by all who knew them,) from doing bloody execution on themselves, and should the positions printed by some of late, grow common, and take hold of the hearts of men, I fear me where there is one who makes himselfe away, there would be an hundred. I could wish that men would make more dainty of blazing such divinity abroad, which is so likely to create such bad and sad consequences: its to be bewailed that our civil dissentions hath been the occasion to stir up so much dust, and so many contentions in the Church; I am sure of this, that if any man list to be contentious the Church of God hath not, I am certain should have no such custom: that men whose calling; call

1 Cor. 11

for

for peace, and not to be unquiet, but to ſtudy to be quiet (as the Apoſtle ſaith,) ſhould write ſo many things, as I doubt too many do in and for oppoſition, is ſtrange; whereas the Apoſtles rule is, Do nothing in oppoſition, nothing in vain glory, and yet I doubt me ſome who being ſick of the preſs, do almoſt nothing but in oppoſition, little or nothing but for vainglory: I dare ſay that ſuch as publiſh in print ſuch opinions, do deſtroy the comfort of the people of God, and as much as lies in them deſtroy the glory of the Church of God, ſpecially in that ſure and ſweet doctrine of free Election, and of ſtanding faſt in the grace of perſeverance to the laſt. As touching ſuch as are haunted with theſe fiery darts of the devil (like ſo many furies) in any hand they muſt not ſuffer any ſuch doctrine to run in their heads, that being they be in Chriſt they cannot but go to heaven in caſe they make away themſelves; a man is too near himſelfe to be his own Phyſician and carver; in ſuch caſes as this Satan playes on both hands, ſometimes when they are in theſe fits he doth thruſt them upon the rocks of deſpair, that their ſin is that unpardonable ſin againſt the Holy Ghoſt, and that fith they muſt be damned, as good now as another time. Another time if the party have a conceit that he is elected, and elected men do what they will they cannot but go to heaven, therefore (ſaith Satan) put it to the puſh, man, eaſe thy ſelfe of the preſent burden, one cannot go to heaven too ſoon: and now the devil will ſtroak him with conceits that there is Part IV.

is no queſtion to be made but he is one of the elect. In the other caſe he makes him queſtional, and now he makes him queſtion nothing, and man is willing to believe what he would faine have: and then to help after, he brings in the judgement of ſuch a learned man, or ſuch and ſuch learned men. And is not the Devil a common liar? We uſe not to believe common liars, no, not when they ſpeak truth; and if Satan do ſpeak truth it is but for his own ends, to wound religion, to caſt ſome diſhonour on God and on his glory; its very hard for a man to hold his hand when he is in this pickle, albeit none can perſwade him but that he is a child of hell and muſt to the devil. What then can we look for when Satan feeds him with conceits that he is Gods child, that he may and ſhal go to heaven the worſt come to the worſt? it is ſcarce poſſible that ſuch a man under ſuch perſwaſions ſhould hold his hands. Again, to charme him the eaſier, in comes the judgment of one or two Divines of note, and the Devil and his Client do too quickly agree: this minds me of a ſaying in *Tully*: I know not how (ſaith he) there is nothing can be ſo abſurdly ſpoken which is not ſaid by one Philoſopher or other, I ſay nothing of Divines. But this I ſay, that *D*ivines are men and apt in theſe and ſuch like points as theſe to exceed in charity, ſith charity doth and ſhould rejoyce in the truth. I do earneſtly and heartily cal upon ſuch as are begirt with this tentation, that they would not once minde this, that they

Mendaci homini, ne verum dicenti credere ſolemus. Cic. de Divin. l. 2.

Neſcio quomodo, nihil tam abſurdè dici poteſt quod non dicatur ab aliquo Philoſophorum De divin. l. 2.

they may murther themſelvs and yet be ſaved, becauſe (forſooth) ſome men of fame ſay ſo, or write ſo, for it is almoſt more then probable that ſuch doctrines will breed in ſuch too much bad blood. Part IV.

AN

AN APPENDIX Touching Usury.

IN my former dispute about Usury, I took it for granted that Usury was a sin and a wrong, and presled restitution: I am now entreated to look a little further into it, & the more I look into the Scripture, the more plain it is to me that usury is unlawful. And herin I am the more confirmed, for that Writers of all parties (a very few excepted) are unanimous in their consent, that it is a sin. Books also written in Latine, in English a purpose to prove it to be sin, stand unanswered, as Doctor Py in Latine, Mr. *Bolton* in English. I know the practice of it is too general, and bringing in such profit with so much ease (as it doth) too many run into the practice of it, some directly, others indirectly. All I can here say for it may be reduced unto a few heads. The taker (say some) is willing to take

take up money to use, and perhaps gains by it too; the setter is also willing, and he gains too, where then is the wrong? Trades cannot stand without it. The latter is absurd, for there is no lawful calling but may stand without sin. The *Romans* flourished a matter of six hundred years before usury was known amongst them. The Jews did flourish in wealth (none more) yet no usurers so much as tolerated amongst them. No usurers known in *England*, till allowed by *Innocent* the third, in King *Henry* the thirds time. So *Fox*, *Act. & Mon.* Part 1. Wherefore this necessity so pleaded is no true necessity, because it is not made by the nature of the thing, but by the fancy, folly and lusts of men. Ay! but when both parties gain, who is bitten (say they?) the Common-wealth (say I.) That is hurtful to the Common-wealth which is a burden to the most, and those who have most need; now the most, and they who have most need, are those who buy commodities to spend for their need and use, and these are bitten when Traders take up commodities for day, or take up money upon use to buy their commodities; for such must needs sell the dearer, first they pay the dearer, so much ss the use-money comes unto; therefore the most, and such as have most need, are pinched and bitten by it. And thus at long running we see that the poorer sort who buy for need, are they who upon the matter do pay use for (almost) all. Part IV.

Next, for the other exception, that the setter and

and taker, are both pleaſed, are both willing and go away both with gaine; I look upon that as nothing. *Hortenſius* did borrow *Cato*'s wife to breed upon, and had her, and did return her to *Cato* rich, when he had ſerved his turn on her. *Hortenſius* was willing, *Cato* was willing, his wife was willing, and yet this was ſinful. *Sarah* was willing, and did over-perſwade *Abraham* to take *Hagar* his ſervant, on a godly pretence, to help God our with his promiſe, that *Abraham* ſhould have an heire in whom all Nations were to be bleſſed: all parties were willing, and *Abraham* had a ſon by *Hagar*, and yet this was a ſinful bargain, becauſe forbidden by God. And what if uſury be grown very general, and got into the veines of good men, what of that? So was *Polygamy*: their colour was to ſtock the Church; and when *Abraham* ſo wiſe, ſo good a man had his hand in once, then all thought they might do well to practice *Polygamy* too, having ſuch a Preſident before them, and yet I hope *Polygamy* was a ſinful practice, becauſe the Law of God was and is againſt it.

Some plead for uſury that it is not unlawful, for that God did permit it to the ſtranger: if it were permitted indifferently to all and every ſtranger, then there were ſome colour for it: But it is only to the ſtranger, that is, to the ſtrangers of thoſe curſed Nations, and ſo it proves nothing. Now this I take to be clear, becauſe the Jewes ſtood generally bound to ſhew al mercy, ſpecially to common ſtrangers,

Zepper. Legum Moſaic. l. 4. c. 25.

Heb.

Heb. 13. 2. *Be not forgetful to entertaine strangers.* The fatherlesse, the widow and the stranger go hand in hand together in the Word of God. Now usury being no act of mercy and kindnesse, but rather the contrary, it cannot but follow, that the permission to lend upon use to the stranger, must not be meant of ordinary strangers to whom they were to shew all kindnes and compassion but the *strangers* of those cursed Nations whom they were bound to bite and eat out: and if this permission to put money to the stranger were not looked upon as a punishment, why is it denied to a brother, *Deut.* 23. 19? Were it a favour, then of all they should have been permitted to lend upon use most of all to their brethren: *H. Ainsworth* in his notes on this place, and on *Exodus* 22. 25. is peremptory against all usury: he condemns taking as well as setting money to usury, and *Ainsworth* is plain that no strangers who were brethren in the faith they might not lend upon usury. (so he) And to prove this he cites, *Lev.* 25. 35, 36, 37. It is true that *Ainsworth* in his translation renders it *biting usury*, not that there is any usury not biting, but that all usury doth bite; see his notes on *Ps.* 15. 5. and on *Exod.* 22. 25. Where he observes that it is fitly called *biting*, because usury bites and consumes the borrower and his substance, and very few takers to usury save their own by it, but the most of them are utterly undone and bitten as 'twere to death by it. Dr. *John Rainold*, (then whom the world hardly ever Part IV.

ever saw a better man and a better Scholar) in his Book of Divorce (as I remember) p. 8. holds this distinction betwixt *biting* and *not biting* usury (used (saith he) by some late Divines) to be but a meer flam. The best and best learned of our Prelatical and antipretical Divines have taken good and great paines to prove usury to be a thing utterly unlawful: Mr. *Iohn Dod* in his last Edition of his book on the Commandments makes usury a breach of the eighth Commandment, and old Mr. *Udall* in a book of his called *Obedience of the Gospel*, and in the second Sermon, *Udall* (I say) is there so severe and sharp against usury, that if my memory fail me not (as I think it doth not) he there saith that it is as clear in the Word that usury is a sin, as that Christ came into the world to save sinners.

Fewell, Andrew, Ley. Downam. Fenton, Bolton.

Cha. But usury (say some) is forbidden to a poor brother.

Sol. What of that? Shew a place that it was granted to put money to use to a rich Jew, or to a rich Christian, else al they say is as much as nothing. No can they shew a place where usury was granted to a rich, but not to a poor stranger: in the sense I speak of, usury was not only permitted, but bid rather then forbid to the cursed stranger, whether rich or poor. The poor are most necessitated to borrow, and are most subject to be oppressed, and no oppression like to this, to oppresse a poor man because he is poore; yet I hope it is a sinne to oppresse the rich, though or because he is rich.

Bookes

Books are written, I know in excuſe or defence of uſury. What *Salmatius* hath done in it I cannot ſay. As I have not ſeen, ſo I do not much care to ſee his book. His learning is very great; but as he is no Divine, ſo his judgement is not very great (to me) in matters Divine. I have reaſon for what I ſay by ſome things I have ſeen of his in points of Divinity. There is an Engliſh *Manuſcript* carryed about from hand to hand, ſaid to be written by a great man and a great Clerk. He takes it for granted that all uſury is unlawful, and calls for reſtitution albeit the borrower gaine by it, which is all (if not more) then my former diſpute did drive at. But this paper denieth all lending for gain to be uſury, forbidden ſo much, and ſo often in the Scripture. He delivers himſelfe in plaine words. Lending (ſaith he) for meat is uſury, and muſt be reſtored whatever advantage is made. But if we lend for *Trade* to ſuch men as meane to make advantage of our money, this (ſaith he) is not uſury; and we may contract for gaine, and take gain, albeit the borrower loſe by it; under correction of the rules of equity, as we may call for the rent of a ground, albeit the hand of God be ſo on the Renter that he loſe by it. *Thus he. Keckerman* in his *Oeconomicks* Chap. 7. having firſt confeſſed that even all the Greek and Latine Fathers, almoſt all our reformed Divines, and all of the Romiſh Church do hold uſury to be a ſin; at laſt he ſits down by this very diſtinction, fathering it chiefly on the Ci- Part IV.

vil Lawyers (and by name one *Molinæus*) and falls to this, that usury was forbidden only to the Jews. And *Zeppor* having first resolved that usury was permitted to the Jews by priviledge, as their spoiling of the Egyptians was, at last comes to salve all with this very distinction, that if we lend money for trade we may take encrease for the loane of our money of those who borrow our money to make encrease by our money. We say this is to distinguish where the Law doth not distinguish. If the Scripture be (as it must be) our Rule, we finde all encrease forbidden, whether it be for need or for trade, for bread or for Merchandize. If men have once this by the end, that no use is to be paid when we borrow for need, but it is lawful to compact for encrease when we lend to such as borrow for Merchandize, the next will be, that men will think it as lawful to borrow without consideration to prevent need *which may be*, as to relieve need *which is*. And when men borrow for Merchandize they may think they do it to prevent need (which may be and is likely to be) as well as to do it to support against need (which is.) But they say, why is it not as fit I should have rent for my money as well as for my land? I say, it is not all one: I lend money to a poor man for bread, here (say they) it is usury to take any gaine of this poore man for the loane of my money: but yet I hope these

Leg. Mosaic. l. 4, c. 25.

Object.

Sol.

theſe men deny not; but if one rent a piece of arable land to a poore man at an indifferent rate, to provide *bread* for the belly of him and his, I ſay, they dare not deny but it is lawful in this caſe to exact rent for this land rented to finde bread for a poore family; who yet do not hold it lawful to take uſe for money lent him for bread. And therefore it follows not, it is lawful to take rent for my Land, therefore it is lawful to take rent for my money. Again, a man ſets an houſe at a moderate rent to a poor man elſe he and his are like to lie out of doores: is not this ſutable to lending for bread? now this paper doth grant it lawful to claime his rent for his houſe, abeit it be rented to a poore man, and his houſe be rather better then worſer for the Tenants dwelling in the houſe, and yet to take rent for ſuch a proportion of money lent to a poore man to ſupply his bread and need he holds to be uſury, a ſin; and if he take any ſuch rent for any ſuch money, he is bound in conſcience to make reſtitution of that money againe; but not when he takes ſuch rent for ſuch an houſe, ſo rented out as before: whether to take money for the loane of money, and to take rent for an houſe are not all one. Part IV.

This noble Writer finding no place in the Scriptures to ground that his diſtinction upon, and having our Writers as a cloud of

witnesses against him, flies from them to the practice of all Nations (Lending for gaine) to bear downe the judgement of some particular men to the contrary, as being more agreeable to the Law of nature written in the hearts of all men. *Thus he.* And I think this Writer is led to this by doting on a learned man or two, who are famous in the Congregation for a fame of piety and learning; which mindes me of what I have read in *Tully.*, that when we are addicted to some men of fame, their authority leads us to dote on their judgement rather then our owne; and 'tis common that the fame of a founder of a sect makes men drink in his opinions, first in one thing, then in another, at last in all; specially if he be a man of parts and famous; Whereas indeed we ought the rather to oppose the weake opinions of such men, who are in repute for strictnesse of conversation, and zeale in reformation (as the Pharisees were,) sith such and none but such were very likely to do hurt and to draw Disciples after them, which men of another fashion seldome or never do, or can do. So I doubt this Authour is weak in his judgement in the case of usury, being too strong in his affection to one man of fame or other; And therefore for a shift he flies to the general practice of the world, and the Law of nature written in the hearts of men. For the general practice

De Nat. Deor. l. 1.

practice of the world, I do not know, nor can he know what it is; I scarce know it in practice any where but by permission, as a necessary evil to be winked at for feare of a mischief; nor can any other be shewed in the Law, Civil, Canon, Common, or Statute-Lawes, as is known (I think) to all who know these Lawes. Amongst the Jewes, from *Abraham* to the Captivity *Polygamy* was a general practice of the Jewes, being led into that fools Paradise by the example of *Abraham* according to *Tullies* rule, and yet I hope *Polygamy* was not the better, but the worser; for that it was such a general practice, as any errour is the worser when it hath got into the generall beliefe of the multitude. And so at this day and for many yeares before, *Polygamy* was and is the general practice of all those spacious Countreys where the *Turks* have got possession of; nor is it little better amongst the *Muscovites*, though they have been and are Christians. Nor can I think that this is any proofe that by the *Law of nature* usury is written in the hearts of men, but rather by the *Law of sin*; for how can one think that it is printed by the Law of nature in their hearts, when it is not in their pens, sith Divines of all parties, and Philosophers of all sects do and have generally written against it? and yet I hope learned men should best and soonest (of all) finde out what is written by the Part IV.

Law of nature in their hearts. I know Learned men begin to ſay little of it, looking on it (as *Muſculus* did) as at a thing almoſt as impoſſible to be cured by Preachers and Writers, as it is for the gowte to be cured by Phyſicians and Doctors. Remembring what I have read in Authors, and conſidering what we all finde in the Scriptures, I wonder the more that any ſhould hold it to be uſury to take gain for money lent *to poor men for bread*, but to take for money lent for Merchandize ſhould not be uſury, as well as when it is for bread or need. But I muſt remember that I am curing the gowt; wherefore having ſome skill in Phyſick, I will miniſter no more medicines, leſt when I have done all I ſhould but loſe my labour, and leave this *gowt* of the minde worſe then I found it.

FINIS.